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CONTENTS

THE CATECHISM TEXT-BOOK

EDITORIAL	465
-----------------	-----

I. — INTERNATIONAL ENQUIRY : THE CATECHISM TEXT-BOOKS

I. — HISTORICAL INTRODUCTION

Guy DE BRETAGNE, O. M. I.

Professor of Catechetics, University of Ottawa (Canada)

History of the Text-Book	470
--------------------------------	-----

II. — THE CATECHETICAL EFFORT IN THE COUNTRIES THAT ARE NOT RENEWING THEIR CATECHISM TEXT-BOOK

Gérard GILLEMAN

St. Mary's Theological College, Kurseong (India)

Joaquín R. FERNÁNDEZ, S. J.

La Paz (Bolivia)

The Catechetical effort in England, India, Bolivia.....	477
---	-----

Praxedès ALONSO, Valentin INCIO, Vicente CALATAYUD et Albert DRÈZE (Spain); Georges KIBÉDI (Columbia); José A. ROMERO (Mexico); Gustavo AMIGÓ (Cuba); José LLUSSÁ (Uruguay); G. E. WILLWOLL (Peru); His Lordship Mgr LARRAIN et Léon NICOLAT (Chile); Michael TYNAN (Ireland); Fr. M. WILLAM (Austria).

Work in Progress. Prevailing Tendencies	485
---	-----

II. — CATECHISMS IN QUESTIONS AND ANSWERS

Willem BLESS, S. J.

Director of the " Katechetisch Centrum Canisianum, " Maastricht (Holland)

The Dutch Catechism of 1948	493
-----------------------------------	-----

J. HÜSSLER.

Professor, Lucern, Switzerland

The Basle Diocesan Catechism	498
------------------------------------	-----

Specimen pages from the Dutch Catechism and from the Catechism of the Strasburg Diocese

501

John E. KELLY

Assistant, Confraternity of Christian Doctrine, Washington (U. S. A.)

The Revised No. 3 Baltimore Catechism	505
---	-----

James CRICHTON

Assistant Inspector of Schools, Harvington (England)

The Abbreviated Catechism with Explanations	511
---	-----

IV. — HISTORICAL-DOCTRINAL CATECHISMS

J. BURCKLE	
The Catechism of the Strasburg Diocese	513
Canon Charles QUINET	
<i>General Secretary of the National Commission on the Catechism, Paris</i>	
The Unified Catechism in France	517
Specimen pages from the Unified Catechism in France	521
Roger NOIRJEAN	
<i>Curate at Tavannes, Switzerland</i>	
The New Little Catechism of the Basle Diocese	524
Clement TILMANN of the Oratory	
<i>One of the Authors of the New German Catechism</i>	
The New German Catechism	531
Specimen pages of the New German Catechism	537

V. — CATECHISM AND SOCIOLOGICAL
OR PSYCHOLOGICAL ADAPTATION

Yvan DANIEL	
<i>of the Mission of Paris</i>	
Albert LANQUETIN	
<i>Chaplain general to the Mouvement Familial Rural</i>	
Catechism Books and Milieux	539
Joseph COLOMB, P. S. S.	
<i>Assistant Director of religious instruction in the Lyons diocese</i>	
Progressive Catechism Manuals	549
Ellamay HORAN	
<i>Curriculum Consultant, Chicago (U. S. A.)</i>	
Catechisms with Study Lessons	554
Specimen pages of a Catechism with Study Lessons	566
Sister MARY IMELDA, S. L., M. A.	
<i>One of the collaborating authors, Nerinx (U. S. A.)</i>	
“ The Living My Religion Series ”	568
Edward A. FITZPATRICK	
<i>President, Mount Mary College, Milwaukee (U. S. A.)</i>	
“ The Highway to Heaven Series ”	577
Sister MARIE-IMMACULÉE	
<i>of the Sisters of the Assumption, Nicolet (Canada)</i>	
A French-Canadian Catechetical Methodology. Booklets and Workbooks for Pupils. “ Aux Petits du Royaume ”	585

II. PRINCIPLES AND SUGGESTIONS

WITH A VIEW TO FURTHER PROGRESS

His Lordship the Most Rev. Mgr Gabriel-Marie GARRONE <i>Coadjutor-archbishop of Toulouse (France)</i>	
What Ought a Catechism to Contain ?	593
Franz Michel WILLAM <i>Andelsbuch (Austria)</i>	
Catechism Teaching by Exposition	599
The Importance of Questions	603
Marie FARGUES <i>Catechist, Paris</i>	
Catechism Récitatives	605
Walbert BÜHLMANN, O. F. M. Cap. <i>Friburg, Switzerland</i>	
Christian Terminology in Missionary Countries	610
Franz Michel WILLAM <i>Andelsbuch (Austria)</i>	
Adapting the Catechism to the Mentality of the Child of Today..	617

CONCLUSIONS

Georges DELCUVE, S. J. et Pierre RANWEZ, S. J. <i>International Centre for Studies in Religious Education</i>	
Conclusions	619

ARTICLES OF CURRENT INTEREST AND CHRONICLE

Charles MOELLER <i>Collège Saint-Pierre, Jette-Bruxelles (Belgium)</i>	
Jubilee and Teaching of Religion in 1951	633
Georges DELCUVE, S. J. <i>International Centre for Studies in Religious Education, Brussels (Belgium)</i>	
Chronicle. Report of the International Catechistic Congress held at Rome 10-14th October 1950.....	639

INDEX — VOLUME V

AUTHORS	645
SUBJECTS	649

EDITORIAL

This issue, devoted to the catechism text-book, is closely connected with the preceding number entitled Teaching the Catechism. It might indeed have been the first to appear: in general, doesn't the child come to school supplied with his "small catechism"? We have put it in the second place deliberately. We feared that, if we used the other order, we might give too much weight to the opinion which attributes an excessive importance to the manual of catechism. The manual is an instrument.

Still, it can contribute much, more than even its most convinced supporters often see in it, to a successful religious formation. It can place the child in favourable dispositions, help him to obtain more advantage from the lesson, recreate the environment where were first pronounced those formulae which he must now commit to memory. It can even influence indirectly the catechist himself and be used as a common bond between the educationists who are responsible for religious development.

The frequent repetition of the word 'can' suggests that there are conditions which accompany the fulfilment of this rôle.

*At a time when in a number of countries the revision or replacement of the catechism is the order of the day, when it is generally admitted that the collaboration of all educationists is indispensable in the matter of giving a religious formation, the review Lumen Vitae believes it will be useful to give its readers the advantages of a very rich experience and pertinent suggestions. These two objectives require the division of the number into two principal parts : **International inquiry : catechism manuals — Principles and suggestions with a view to further progress.***

We would do wrong to neglect the age-old experience of the Church concerning manuals of first religious instruction. **P. G. de Bretagne** puts it within our reach. The catechism manual when placed in its historical context seems to us to be a precious instrument, though, after all, a secondary one.

Even in a number specially devoted to the texts, we must not lose sight of the other objectives of catechetics. In several countries the old manuals are still used, at least in most of the dioceses. In these countries the catechetical effort is not negligible; but is aligned towards different objectives. **P. G. Gilleman, S. J.** has given us documentation about India where, besides, several new manuals have appeared; **P. J. Fernández** has done the same for Bolivia.

It is reasonable that our inquiry should specially concern the last twenty-five years. A series of short articles gives us the opportunity to get a living picture of the trends observable in those countries where there is already a manual on the subject or where one has just been commenced: Spain (**P. Alonso, V. Incio, V. Calatayud, A. Drèze**), Columbia (**G. Kibédi**), Mexico (**J. A. Romero**), Cuba (**G. Amigó**), Uruguay (**J. Llusa**), Peru (**G. E. Willwoll**), Chile (**Rt. Rev. Mgr. Larrain, L. Nicolat**), Ireland (**M. Tynan**), Austria (**Fr. M. Willam**).

We then undertake the study of the recent manuals. Their qualities, brought to our notice by the author of the article, will receive the attention of catechists who are themselves engaged in editing a text. Drawbacks and less fortunate experiments will be reported with the object that others will avoid similar fruitless attempts. On reading these pages, catechists, both priests and laymen, will realize more clearly what exactly their teaching should stress and also the means to achieve this.

The manuals have been grouped in families :

— catechisms in questions and answers, without or with explanations, of Holland (**W. Bless**), explanatory catechisms : of the diocese of Basle (**J. Hüssler**), of the United States (**J. E. Kelly**), of England (**J. Crichton**). Unforeseen circumstances have prevented us from publishing the article of **Canon Borlée**, announced in the previous issue, concerning the catechism in Belgium.

— **historico-doctrinal catechisms** (a running text in which questions and answers are introduced): of Strasburg (**J. Burckle**) and of France (**C. Quinet**); the new 'little catechism' of Basle (**R. Noirjean**); the German catechism, of which only a part has appeared (**C. Tilmann**);

— **catechisms adapted to environment or psychological development**: today, those who compose manuals or who use them in their teaching are showing themselves to be particularly anxious to adapt themselves to environment and psychological development. Recent works by the abbés **Y. Daniel** and **A. Lanquetin** are remarkable for their very strong adaptation to the environment. The idea of a progressive catechism is gaining ground. Those who like the idea will heartily welcome the little books of abbé **J. Colomb**. In this field, the U. S. A. offer us some interesting collections; we have confined ourselves to presenting one such collection of different types: graduated catechisms accompanied by exercises (**E. Horan**), a graduated series introducing and explaining the catechism according to methods both intuitive and active (**Sister Imelda**), 'Courses of religion' associated in various ways with the catechism (**E. A. Fitzpatrick**). This series of articles will be specially full of suggestions for all those who are entirely occupied with studying the use of catechism. They will find equally valuable the article devoted to a Canadian production (**Sister Marie-Immaculée**).

In the second part, several well-informed authors give us their suggestions about the contents (**Mgr Garrone**), about the structure of the lessons, on the production of the questions and answers, about adaptation to the environment (**Fr. M. Willam**), on the rhythm in the answers (**Marie Fargues**), on vocabulary (**W. Bühlmann**).

There are concluding articles in which an attempt is made to show which orientations hold the best prospects (**G. Delcuve** — **Pierre Ranwez**).

To this review concerning the catechism text-book, we add an item of topical interest: Jubilee and Teaching of Religion in 1951 (**Ch. Moeller**). The author apprises us of an experience which many would like to renew specially in 1951.

The number ends with a report of the international catechistic congress. In future, the review will try to keep its readers informed of important events concerning catechists.

In our next issue, we will publish a report of His Lordship the Most Rev. Dr. O'Hara, Bishop of Kansas City (U. S. A.) on the catechetical work of the Confraternity of Christian Doctrine in the U. S. A.

Being the end of the year, we thank our friends and subscribers for their sympathy which we know has been growing as the months pass, notably at the time of the appearance of the special issues.

We dare to rely on them to ensure that the review has a still wider diffusion in 1951. If the increase of our expenses has required that we raise the price of the subscription (see cover p. 2), we have kept the latter at a strict minimum. Our readers will ascertain it.

PART I

International Inquiry :
Catechism Text-books

History of the Text-Book

by GUY DE BRETAGNE, O. M. I.

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In the light of the first historical outline indicating the evolution throughout the centuries of the use of catechism, it is now easy to determine the object of this fresh study. It is impossible to review the innumerable text-books that have been in use. For that, one might have recourse to Canon Hézard's *Histoire du Catéchisme* and complete the investigation with the documentation *Où en est l'enseignement religieux ?* of the International Centre for Studies in Religious Education. Our aim is more limited and of an immediately practical purpose : what guidance can catechists receive from the history of religious instruction handbooks ?

The word itself 'Catechism' is nowadays taken to mean a small book of elementary theology upon which is based the task of teaching religion. This restricted meaning is far from being the traditional one. Historically, it is modern ; for sixteen centuries it was unknown. Traditionally catechism was primarily a novitiate during which one was trained in the Christian life ; it was an education in matters sacred, supernatural or mystical.

No doubt, even before the sixteenth century, text-books were used at least by catechists. The vast majority of young people were unlettered, and sometimes they were given abridged texts, adorned with pictures, such as the 'Jardins' and 'Fleurets' of the twelfth century, and memory-aids such as the 'Septenaires' presented the first doctrinal systematizations.

The invention of the printing press allowed of an easy and popular use of a text-book strictly so called. This book became indispensable when the Protestant heresy flooded Europe with pamphlets, and Luther wrote his famous *Catechism* which in Germany enjoyed a fame comparable to Cranmer's *Book of Common Prayer* in England. Catholic humanists could not lag behind. Theologians of the calibre of Saint Peter Canisius, Saint Robert Bellarmine, Auger by bringing out handbooks of standard merit

rendered great service to the cause of orthodoxy, which later writers took as models. The *Catechism of the Council of Trent* was never intended to be a manual. Its authors intended it for parish priests as a guide in preaching to adults. As time went on, further editions appeared, each diocese wanting to have its own catechism, which explains the numerous jansenistic, gallican and even rationalist infiltrations in the XVIIIth century.

Teachers of religion never for a moment imagine the text-book to be the only instrument of religious training. Thus in the seventeenth century Abbé Fleury was asking for a historical, biblical, liturgical, narrative and graduated catechism. Bossuet approved of this and composed a *Catéchisme des Fêtes*. Fénelon, a sound psychologist, recommended a biblical approach adapted to the capacity of children. When one reads the complaints against the catechism, such as those reported by the Vicar-General of Mainz in 1788, one might almost be listening to the claims of the men of the Munich Movement: "This book, he says, is not adapted to our times, its form is too scholastic, too much time is spent in explaining obscure terms, its presentation is dry and without unction."

Reforms often made matters worse. A number of French diocesan catechisms displayed gallican and jansenistic tendencies. Rationalism and Kantianism influenced the production of certain German text-books: whence the divorce between creed and morals, the importance attached to the merely natural, and grace being reduced in practice to a help for virtuous life. Romanticism, at least in Germany, brought about a reaction: it was the 'flight from reason' with an appeal to experience and the summons to action. Hirscher and Grüber were misunderstood; another reaction, a neo-scholastic one, came to the fore; it affirmed the primacy of knowledge and applied logic systematically. Deharbe's *Catechism* representative of this tendency, is the prototype of all our modern text-books. The offensive against the theologians' manual was made again in the twentieth century on methodological grounds. Thanks to the Munich Movement the handbook profited by all the discoveries of experimental psychology and of modern pedagogy.

Against the partisans of a not very ancient 'tradition' some people went to extremes: they rejected all manuals (Shields) or advocated the exclusive use of one particular discipline, e.g. the liturgy, historical study, the Gospel, etc... From the multitude of text-books incredible confusion arose, each one, however, having some interesting feature. Thus, for the teaching of infants, good use was made of the Montessori method and the activity methods of

M^{me} Fargues. Secondary catechisms showed definite improvement. It became more and more evident that it was not so much a question of one text-book as of a graduated series of text-books, each adapted to the various stages of religious education, including colleges and universities.

We can sum up our historical sketch by saying that the catechism text-book is a modern institution, unknown for sixteen centuries in the Church, a theological synopsis which has for four centuries sustained a great deal of criticism. But the catechism has come to stay. The better to understand the problem it raises, we will review the role attributed to it ; its content ; its structure ; its presentation and the adaptability of which it is possessed.

II. VARIOUS ASPECTS OF THE CATECHISM

1. *The part attributed to the catechism.*

When Canisius wrote his *Catechism*, his conception of it was quite different from that which men held two or three centuries later. The general atmosphere was still a very Christian one. The Christian surroundings of the family and the parish built up around the child a pre-catechism atmosphere in which a quantity of notions and Christian ways were absorbed and lived ; and to these the catechism with its well-ordered logic and precise definitions brought the necessary fulfilment and crowning synthesis.

Such was no longer the state of affairs when the environment ceased to be Christian and the family no longer gave this first religious formation. It was often necessary to call on amateur catechists whose only function was to get the answers learnt by heart. The catechism then became a starting point for verbal explanations, instead of being the term of intellectual elucidations based on previously lived experiences. And so it has been truly said that " our catechism is almost entirely bound to a historically vanished past. " Dawson has shown that protestants have concentrated all their attention on the book. We too have, at times, exaggerated this part played by the text-book, have reduced religious training to mere tuition, and have neglected education. And when reaction set in, it extended its scope more especially on the methods to be adopted. Parish work, youth movements and various organizations followed for the protection of children and to make up for, to a certain extent, the lack of education proper. At the present time we desire to keep the text-book, but also to render it effective by combining instruction with education — study with

action. Attention is more and more concentrated on the problem of the professional catechist and on that of the catechumenate environment. It is not a case of a text-book, but of several text-books, and more especially a question of teachers and of institutional framework wherein the family, the parish and its various activities collaborate more and more closely.

2. *Content.*

History has shown us the necessity of the intervention of speculative theology to prevent the exaggerations of various periods from falsifying the complete and orthodox meaning. There cannot and should not be opposition between speculative and pastoral theology. The first catechisms, notably those of Canisius and Bellarmin, were perfectly adapted to the end they had in view. The systematic order was based on the Christian way of life, theological and moral life, the explanation of our supernatural life and the use of the Sacraments. Numerous biblical and patristic quotations gave catechists the necessary guidance for teaching by the intuitive method. No doubt, the polemic against Protestants required that certain truths be insisted on to the detriment of others, which were less developed.

It was in the XVIIth and XVIIIth centuries that the producers of small diocesan catechisms presented the theological compendium in three parts with which we are familiar. Orthodoxy was certainly safeguarded by theologians, but pastoral theology was not satisfied; and nowadays a return to a more theocentric conception is discussed. After all, only educated adults can appreciate a fine logical exposition. When it is a matter of elementary initiation, one must present very simply the message of Revelation, the 'Kèrugma' of which Christ is the object, the divine economy and the history of the merciful redeeming interventions of a God who, through His Son, the Way, the Truth and the Life, wills to communicate to us His mysterious reality. To achieve this, we must have recourse to the very sources of Revelation — that is to say the Bible and the Liturgy, which is its most faithful interpreter under the guidance of the Holy Ghost. Such is the tendency becoming more and more manifest in the presentation of modern text-books in which, however, the theological wording of the older catechisms is preserved as the conclusion and text of a doctrine which would lose much of its precision if one were to abandon it.

3. *General Structure.*

And so we come to the structure of the catechism. What does

history teach us on this subject? Basing himself on the words of Ecclesiasticus (I, 33): "*Son, if thou desire Wisdom, keep Justice,*" Saint Peter Canisius divided his book into two parts — Wisdom and Justice. The first part deals with Faith (The Credo), Hope (Pater and Ave), and Charity (the commandments). The second tells how to avoid evil (sin and its remission) and how to do good (prayer, fasting, almsgiving, virtues, gifts, fruits of the Holy Ghost, beatitudes, counsels of perfection, the last ends). In between these two parts, the sacraments are explained.

Saint Robert Bellarmine chose a different order. Vocation of the Christian, sign of the Cross, Credo, Pater, Ave, commandments, counsels of perfection, sacraments, virtues, gifts, works of mercy, sins, the last ends, the rosary.

Bossuet's catechism begins with a résumé of Biblical History, followed by a general instruction. The second part deals with Faith, the third with Hope and Prayer, the fourth with the ten commandments and Charity. Then follow the sacraments (9 lessons on Penance, 6 on the Eucharist, 1 on Marriage, 1 on the other sacraments). The work finishes with a catechism of feasts for liturgical initiation.

It is impossible to examine in detail the innumerable catechisms which followed in the course of time. The neo-scholastic opposition of Kleutgen against Hirscher established an anthropocentric tendency overthrowing the traditional order. From Deharbe onwards, all our catechisms placed the code of morals between the Credo and the sacraments. Alone, Pius Xth's *Catechism* maintained the sequence established by the Council of Trent and recommended by the Vatican Council.

Therefore, it is necessary to distinguish between the structural order of a simple text-book in which the logic is that of a treatise of theology, and the sequence of a graduated course spreading over the whole of school life. In this latter it is necessary to adapt oneself to changes in points of interest and to an increase in knowledge, and great advantage is to be derived from presenting the doctrine without artificial sections and making use of each dogmatic point to show the moral and cultural lessons that flow from it. Instead of a tripartite juxtaposition in which each section is treated separately, a powerful synthesis is thus obtained. Thus we have the modern series where the Bible presents the subject intuitively without division of dogma, morals, worship.

4. *The structure of each lesson.*

As to the setting-up of the lesson, it was a necessary consequence

of this invasion of scholasticism in pastoral teaching. Such a lesson was the development of a definition through the four causes. But pedagogy does not follow the fine rulings of logic. It has its own logic. Certain primary truths always need to be put in evidence, as otherwise they would pass unnoticed. The evolution of points of interest calls for a progressive adaptation. This adaptation cannot simply be quantitative, but also qualitative. It avoids dispersing attention over too many objects. Man lives for one idea, consecrates himself to one Cause. Hence the urgent need felt for a synthesis. Pedagogy has therefore brought to the complete programme, as well as in the drafting of each lesson, an ordering, a grouping of homogeneous and related points. By this is achieved a 'unity' centred on one idea, crystallizing a whole system of subsidiary notions ; to sum up, 'the text of the catechism' can be used at the final point. On the other hand, each lesson, each chapter is a section of the term or yearly programme. The series of all these yearly catechisms are themselves subordinated to a grouping of central ideas, each related to the others. In this way the modern series take shape : one has only to read the titles of these books meant for the various stages of schooling : *Jésus-Enfant*, *Jésus Rédempteur*, *Le Christ-Roi*, etc... to note the Christocentrism dominating throughout the years and the development modelling itself on the evolution of religious psychology. The main title of other series are in themselves programmes which reveal the meaning of Christian education : *Témoins du Christ*, *Aux petits du Royaume*, *A la recherche du bonheur*, etc... Of necessity, this intuitive and biblical presentation and the use of active methods transform the classic teaching of the old catechism by questions and answers. The latter, however, is always referred to or reproduced at the end of the lesson.

5. *The manner of teaching.*

We are therefore faced with a real improvement most certainly due to the pedagogical concern for better teaching started by a Movement which originated in Munich. The manner of teaching has benefitted by the efforts made to adapt the vocabulary scientifically. Each school year, even each audience — town or country bred — demands the use of appropriate terms which theologians, chiefly concerned with an exact orthodoxy, ignored. The method of teaching by questions and answers has been reinforced by all the active methods. Use is made of rhythm, of singing, of reading, and attention is drawn to the utilisation of lantern slides and images as a further means of instructing. Moreover, the typographical presen-

tation of many modern catechisms, though still rather poor, will soon be rivalling that of the other school manuals. If diocesan particularities gradually give way before a national collaboration, we can hope to have very fine editions worthy of the catechism.

6. Psychological and social adaptation.

However, this outward appearance is of far less importance than the 'kèrugmatic' attitude of the authors of these modern text-books. Once and for all, it is understood that the actual contents of the catechism necessitate a gradual development, a psychological and social adaptation. A text-book for infants cannot be used as a catechism for older children, and even less as a book fit for a college boy or university student. The psychology of a girl is not the same as that of a boy — nor is that of a country-bred person similar to that of a town-bred one; the national characteristics must be taken into account and especially the Christian or pagan atmosphere of the milieu, whether deChristianized, secularized, protestant, etc... Here again, it is impossible for us to review the detailed history of the catechetical efforts of the last 50 years. If details are required, it will be necessary to consult specialized documentation, as a historical outline cannot attempt this without being unjust towards persons whom one is obliged to pass over in silence.

CONCLUSION

To sum up, what do we learn from the history of the text-books on the catechism. This booklet is a precious tool, most necessary and definitely established. Pastoral theology aided by the psychology of teaching is right in claiming redress against speculative theology which had arrogated to itself a monopoly in the production of these text-books; but the help of the latter remains precious in order to avoid deviations of doctrine which passing phases might provoke. Great improvements have been and are taking place — but, in any event, the text-book ranks second — the first consideration is the training of professional catechists capable of using the book not only to instruct, but also to give to young Christians a complete formation spreading over the whole period of schooling in an institutional atmosphere comparable to that of the catechumenate of ancient days.

The Catechetical Effort in the Countries that are not Renewing Their Catechism Text-book

REPORTS FROM

Gérard GILLEMAN, S. J. (Kurseong, India) ;
Joaquín R. FERNÁNDEZ, S. J. (La Paz, Bolivia)

I. EUROPE : THE EXAMPLE OF ENGLAND

Readers of *Où en est l'enseignement religieux* ?¹ and *Lumen Vitae*² are familiar with the views of Fr. Drinkwarter. This promoter of a reform in catechetical methods in England has himself compared them with those obtaining elsewhere. He wrote à propos of the exhibition of religious teaching at Westminster in 1947³:

In America, France, Italy and elsewhere, the emphasis on the whole has been upon children's textbooks, with a strong visual appeal. It seems to be accepted that the younger children must tackle the official Catechisms, but the idea is to make them attractive with Gospel stories and beautifully coloured pictures ; often, of course, with supplementary notes for the teacher, but with the main emphasis on the pictorial text-book.

In England, on the other hand, the main helps, rightly or wrongly, have been concentrated on the teacher. This is the case both with the schools and with the less professional bodies, such as Our Lady's Catechists, which do such good work with children attending non-Catholic schools. The visual appeal is not forgotten : the blackboard is used (though never enough perhaps) ; large pictures for class-use, and little pictures for children's work books, are well-known... As for children's text-books, whether from poverty or other reasons, they simply don't seem to have been thought of; the " penny

¹ CENTRE DOCUMENTAIRE CATÉCHÉTIQUE, *Où en est l'enseignement religieux* ?, Paris-Tournai, Casterman, pp. 275-288.

² See in particular *Lumen Vitae* III (1948), pp. 563-592.

³ *The Month*, 1947, p. 350.

Catechism "unadorned (price threepence, however) is still our only school-book in doctrine...

Nevertheless it may be that English catechetical folk are not altogether mistaken in regarding children's books as a matter of secondary importance, and in concentrating all their efforts in training-colleges and aid-books and refresher-courses and retreats and everything else they can think of, to strenghten and inspire the teacher who, in the final ressort, is the one who is going to tell the children.

The publications issued by the catechetical revival in England are therefore for the most part destined for the teachers. These are the *programmes*: the *Sower schemes* (appearing in the review *The Sower* started by Fr. Drinkwater in 1917) are known throughout the English-speaking world. There are also compositions which facilitate the use of *active methods*: plays, mimes, etc... ⁴

II. ASIA: THE EXAMPLE OF INDIA

India and Pakistan are vast countries. Catechesis varies from one region to another, and even from one diocese to the next. Taken as a whole the stress, as in England, has been laid on the training of teachers, the unifying of syllabuses, the improvement of methods, more than on the perfecting and unification of the catechisms in any one linguistic area. ⁵

A. *Training of catechists*. — In 1930, Fr. Gavan-Duffy began the *Tindy catechist's files* (Tindivanam, South Arcot). These excellent files, the first application of active method in the province of Pondicherry, are to be filled up by the future catechist who collects the necessary material for each lesson: dogma, moral, liturgy, sacred history, prayers, practices, maps and pictures, catechism questions to be learnt by heart, etc...

The thirty-three lessons can provide enough matter for a course

⁴ See the biographical and bibliographical note at the beginning of Fr. DRINKWATER's article, *loc. cit.* p. 563. See also, for example, the play translated in *Lumen Vitae*, III (1948), pp. 154-172.

⁵ The following article is based specially on the study of: *English* text-books in use at Bombay, Calcutta, Krishnagar, Bangalore...; of those in *Bengali* (Calcutta, Krishnagar), in *Concani* (Goa), in *Hindi* (Indore, Jubbulpore, Patna, Ranchi), in *Malayalam*, in *Marathi* (Poona), in *Nepali*, in *Tamil* (Trichinopoly...), in *Telugu*, in *Urdu*... In order not to overburden this article we have not cited all the books. We shall have occasion to refer to several of them in the chronicles concerning India. We shall receive with gratitude further informations.

of two or three years. Each one does not therefore represent the work for a week only ; some will last for a month. The examination is considered to have been passed when the cards filled by the pupil catechist have been signed by the director.

Fr. Gavan-Duffy has his imitators in India.

In a series of articles published in 1948-49, in *The Link*, the organ of old pupils of St. Peter's Seminary, Bangalore, the activities of the seminary in the matter of catechism are related. Father P. Jacquemart, P. F. M., describes the catechistic training of the seminarists ; this is carried out according to Quinet's method and with the help of material prepared by Fr. Heeg.

In collaboration with the professors, the seminarists use a *Teacher's Preparation Book*, written in Tamil ; they employ active methods for the preparatory course (children 9 to 12). The material contained in the basic catechism (*Sinna Kurippidam*) is divided into 80 "units" or lessons, grouped into chapters and divided into parts. The title, a very concrete one, is "The way of love Jesus has shown". The first part : "Jesus has been sent on earth to lead us to Heaven" is an explanation of the Creed. The second part "Follow Him with love" sets out the programme of the spiritual life.

Each class consists of : an introductory *prayer* — a *test* and a recitation bearing on the preceding lesson — a *representation* (picture, statue or story) — an explanation taken from the Gospels with blackboard drawings — an *interrogation*, a conversation on the essentials of the text of the catechism which is then given as a lesson — *applications*, such as prayer (Confession, Communion) and how to behave in daily life — and a final *prayer* (see *The Link* for January 1949, pp. 17 and 19).

The catechist has to fill in the cards according to printed instructions, from various sources : Holy Scripture, liturgy, the history of the Church, canticles and chants, games, etc...

The missionaries intend to publish the catechism *Sinna Kurripidam* with the titles mentioned above and later on to give a double page to each lesson ; on the lefthand side will be the title, picture and explanations ; the righthand one having the diocesan text and applications.

In several dioceses there are *institutes* for the training of the future catechists. At Bombay, for example, three establishments award the *Diploma of religious instruction*. The training lasts one or two years, with two evening classes a week. The syllabus includes the elements of pedagogy, catechesis, Church history... as well as practical work. The reader will find further details in the article in *Lumen Vitae* signed by Fr. Valls.⁶

⁶ Joseph VALLS, S. J., *St. Xavier's Catechetical Institute, Bombay*, in *Lumen Vitae*, I (1946), pp. 580-587.

B. Improvement in syllabuses and methods. — Some articles published in *The Clergy Monthly* have criticised and made suggestions on the subject of religious instruction.⁷ They all recommend a *christocentric scheme* and method.

The syllabuses which we have received already give a larger place to Christ. They have also the double merit of coordinating the various branches of religious instruction and unifying the instruction within a diocese or ecclesiastical province.

A. "*Syllabus for Religious Instruction*" has been drawn up and adopted in the *Bombay diocese* for all the *primary* and *middle* schools and in the *colleges* where instruction is given in English. It contains prayers to be explained (from the first to the third form), the catechism, the Bible, liturgy, chant and the history of the Church (from the sixth form). The subject matter for the different forms is as follows: I. General truths. — II. The Creed (simple explanation). — III. The Commandments (simple explanation). — IV. The Creed and the Commandments. — V. The Commandments of the Church, grace, prayer, the sacraments, virtues. — VI. The Creed (articles 1 to 8), the Commandments (1 to 5), the sacraments (baptism, confirmation, orders, extreme unction), the Holy Spirit. — VII. The Creed (articles 9 to 12), the Commandments (6 to 10), the sacraments (Penance, Holy Eucharist, Marriage), the Last Things, grace. — VIII. Apologetics.

At *Calcutta*, Fr. J. N. Weaver has drawn up a syllabus for the *secondary* schools of the archdiocese. He gives and insists upon a *centre of interest* for each class. Each year, the subject matter is collected around one idea. From this we get coordination of the various branches of religious instruction and a distinctive character for each year. The subjects are arranged as follows: IV. Jesus, our model; teaching of dogma based on the life and preaching of Jesus. — V. Saints and sinners; Christian morality, Commandments. — VI. The life of grace; grace, prayer, sacraments. — VII. The Church, the Creed repeated, the sacraments and Commandments. — VIII. The Catholic Faith; preparation for life. Apologetics: God, the infallibility of the Church. — IX. Catholic practice; worship, the sacraments. The moral law, social doctrine, Catholic Action.

The syllabus which Mgr La Ravoire Morrow, bishop of *Krishnagar*, has drawn up for the Catholic primary schools (*Course of Study in Religion for Catholic Primary Schools*, Manila, C. T. S.) is good for its Gospel outlook. It is accompanied by a series of excellent manuals of which we will speak shortly.

⁷ *What is wrong with our religious teaching?* in *The Clergy Monthly*, VI (1942-43), pp. 50-52, from J. M. THOMPSON's *Development in teaching religion* (*Irish Ecclesiastical Record*, February 1942). — P. C., *The teaching of religion in the school*, in *The Clergy Monthly*, VIII (1944-45), pp. 102-112. — J. T. ADISAYAM, S. J., *A plea for a new method of teaching Christian doctrine*, in *The Clergy Monthly*, II (1939), pp. 110-113.

Another scheme, that of the ecclesiastical province of *Pondicherry*, where Fr. Gavan-Duffy worked, is remarkable for the amount of place given to *active methods*. It is substantially the work of two priests of Kumbakonam, trained in the active methods used in Europe and has been improved by His Lordship Mgr Gopu, auxiliary bishop of Pondicherry.

The other *Tamil dioceses* (Madura, Tuticorin, Madras) have a common syllabus.

There is little to add to what has already been written on the subject of *method*. In several dioceses liturgy reintroduces children and adolescents to the Christian mysteries. Folklore is utilised (songs, dances, plays) to teach Christian doctrine. At the beginning of the century Fr. Santiago, S. J., published a *Catechism in hymns* and another series following the rhythm of a traditional dance, the Koummi. Today, several Tamil reviews regularly publish plays and new songs inspired by the Gospel. Fr. Swamy Amaladass has prepared an edition of the "Summary of spiritual doctrine" *Gnanopadesha Perya Kurippidam*, illustrated with a hundred fine pictures in Indian style.

C. *The catechism manual and other manuals for religious instruction*. — From its first year, *The Clergy Monthly* has drawn its readers attention to the need for a more practical catechism, more closely linked with the Bible, more attractive.⁸ The review hailed the appearance of the Gasparri catechism adapted by Fr. Ambruzzi⁹ as a step in the right direction.

Actually, in many dioceses the situation is no better, although some recent manuals show progress, and even one or two are successful.

Amongst the catechisms now in use or which have formed the basis for those recently composed, we may mention those of the Council of Trent,¹⁰ of Pius X,¹¹ of Deharbe revised by Linden,¹² of Gasparri,¹³ Mgr La Ravoire Morrow, bishop of Krishnagar,

⁸ E. GOMBERT, S. J., *Choice between two methods*, I (1938), pp. 128-131, 155-158, 187-191.

⁹ L. A., S. J., *A much needed catechism*, I (1938), pp. 19-22.

¹⁰ With that of PIUS X, it has served as the basis of the Calcutta catechism.

¹¹ It has inspired the editor of the Calcutta catechism; its layout has been adopted by Fr. PINTO, editor of the Concani catechism for the archdiocese of Goa. The use of the catechism of PIUS X is approved in Bombay.

¹² The use of this catechism has been approved in Bombay.

¹³ The adaptation by Fr. M. KIRSCH and Sister M. BRENDAN (Catholic University of America Press) has been introduced into Bombay. Fr. Aloysius AMBRUZZI, S. J.,

has composed a series of graduated catechisms, an original and excellent work.

With regard to *arrangement*, the authors of the manuals have remained more or less faithful to that of their model. Gasparri's has been retained in the adaptations carried out in India. The most *common system* is as follows : dogma, morals, grace and the sacraments.¹⁴

The English catechisms of Calcutta (*Catechism of Christian Doctrine*, Calcutta, Catholic Orphan Press) and the large one in Nepali (*Katholik Khristani Shiksha ko Prashnottar*) have inserted the explanation on grace and prayer between the sections on dogma and moral. These catechisms have therefore four parts : dogma (faith), grace and prayer (hope), commandments (charity), and the sacraments.

The arrangement is still more complicated and surprising in the Telugu catechism (*Satyopa Sankchepamu*), which has the commandments first, followed by dogma, sin and the virtues, grace, prayer and the sacraments.

Some of the recent works have made a successful attempt to get away from the too rigid framework in order to adopt an *historical* order as far as possible. Amongst these, we may mention Fr. Heeg's little book *Jesus and I* which has been translated into Hindu (*Yesu aur Main*) and is becoming increasingly better known. Several books by His Lordship Mgr L. La Ravoire Morrow and Mgr Sevrin show the same tendency.

If, from the general layout, we go on to consider *the structure of the chapters and lessons*, we observe that the old arrangement has persisted : the two first English catechisms for Calcutta, the Gasparri catechisms adapted by Fr. Ambruzzi for the primary schools, the Concani catechism for Goa, those in Malayalam,¹⁵

has adapted it in English for Mangalore. In the diocese of Trichinopoly, a translation in Tamil is used.

¹⁴ We find it in *My Catholic Faith* (published by My Mission House, 1324, Fifty second street, Kenosha, Wisconsin), the book which His Lordship Mgr L. LA RAVOIRE MORROW has composed for the secondary grade ; — in *Khristiy Dharm ya Katholik Mandliki Dharmshiksha ka Prashnottar*, the large catechism composed in Hindu by His Lordship Mgr Sevrin, bishop of Ranchi ; — in *Mothe Katekhism*, the large catechism in Marathi for Poona ; — in *Gnanopadesha Sinna Kurippidam* and *Gnanopadesha Perya Kurippidam*, the small and large Tamil catechisms.

¹⁵ *Vedopadesha Samkhepam*, published in the diocese of Verapoly (Ernakulam, Cochin, I. S. Press). — *Valiya Vedopadesham* (*ibid.*) — *Vedopadesham* (Mannanam, St. Joseph's L. S. Press).

the one in Telugu are purely and simply a series of *questions and answers*.

Some of the catechisms — for instance, the large Calcutta catechism — comment on the answers.

Mgr La Ravoire Morrow,¹⁶ Mgr Sevrin¹⁷ and Fr. Ambruzzi¹⁸ (in the second series of his course) have made use of a more vivid presentation and a more practical one, bringing all the faculties into use.

In Fr. Ambruzzi's books, for instance, each lesson begins with an explanation; next come references to the Bible, a summary of the Church's teaching (chiefly inspired either by the Gasparri or Pius X catechisms), two series of questions to refresh the memory and also to lead to reflection and stimulate the will.

Mgr Sevrin usually begins with a Gospel story or the description of a liturgical ceremony which introduces the doctrinal explanation; the summing up (taken from the catechism) is followed by a short prayer and a resolution.

Another catechism,¹⁹ in Hindu like those of Mgr Sevrin, is entirely in the form of a narrative, containing no questions and answers. This omission is criticised by *The Clergy Monthly*, which in other respects praises it for its attractive and suitable style.

With the exception of the books last described, the *typographical presentation* is poor; for the most part, there are no illustrations or they are carelessly done.

D. Coordination. — In the training of teachers, the drawing up of syllabuses, methods and text-books, much good work has been done in various dioceses. Progress will largely depend on coordinated efforts either nationally, or, at least, linguistically. Hence we are pleased to note the resolution of the Indian Hierarchy at this annual meeting in Bangalore this year.

¹⁶ The collection called *My Religion Series* comprises: 1. *My Jesus and I*, a picturebook for kindergartens. — 2. *My First Communion*, an explanation of the principal truths; each lesson occupies two pages facing each other: a picture to be explained, some questions and answers. — 3. *My Catechism*, two volumes. — 4. *My Bible History*. — 5. *My Catholic Faith*, for secondary schools.

¹⁷ The collection, in Hindu, includes a translation of *Jesus and I* (Fr. HEEG), three catechisms which are graduated and a book of catechesis for the teacher.

¹⁸ The series called *Manuals of Religion for Catholic Schools* consists of three volumes (Mangalore, St Aloysius College).

¹⁹ *Katholiek Dharm Shiksha Ki pahili Pustak*, the first book of Catholic doctrine, published in 1943 for Jubbulpore.

It was decided to set up among the Bishops a catechetical group, with the Bishop Raymond of Allahabad as president.

III. LATIN AMERICA : THE EXAMPLE OF BOLIVIA

Variety of catechisms. — Several books are used in Bolivia :

1° *The catechism of Pius X* (Bolivian edition of the Short Catechism, La Paz, Escuela Tipográfica Salesiana, 1941), adapted for cyclical teaching.

2° *The New Ripalda* (La Paz, Edit. " Trabajo " 1950). This is the Ripalda catechism, well known in Spain. In this edition, the question is repeated in the answer, so as to facilitate memorisation. The subject matter is divided into lessons ; the questions are not numbered ; the manual is not illustrated and is not cyclical.

3° *The Catechism of Christian doctrine*, composed by Mgr Claudel, C. SS. R. (La Paz, 1950). This catechism, which follows that of Pius X, is adapted to children and rural districts. The chief sections are on prayer, doctrine, Commandments and sacraments. It is partly in the form of explanations, partly in questions and answers. Besides the instruction there are hymns, prayers and a list of words.

4° *The Argentine catechism* (Buenos Ayres, Casa del Catequista, 1945). The principal sections are : 1) truths, 2) Commandments, 3) sacraments, 4) prayers, virtues, sins and works of mercy. The catechism consists almost entirely of questions and answers. The matter is divided up under headings and sub-headings ; the questions are numbered. There is only one picture. The manual is an imitation of the middle catechism of Pius X and those of Ripalda and Astete.²⁰

²⁰ *Unification of the syllabuses.* — In 1940, the Rev. Father JUAN BERTA, S. D. B., appointed Inspector General of religious education, drew his inspirations from textbooks in use to draw up an official syllabus. A single syllabus was promulgated for official establishments and private colleges. But the choice of catechism and textbooks remained free for secondary education.

Work in Progress. Prevailing Tendencies

REPORTS FROM

Praxedès ALONSO, Valentin INCIO, Vicente CALATAYUD, Albert DRÈZE (Spain); George KIBÉDI (Columbia); José A. ROMERO (Mexico); Gustavo AMIGÓ (Cuba); José LLUSSÁ (Uruguay); G. E. WILLWOLL (Peru); His Grace Mgr LARRAIN and Léon NICOLAT (Chili); Michael TYNAN (Ireland); Fr. M. WILLAM (Austria).

In many countries a new manual is in process of being made. There are two chief reasons for this: one is the desire for a single text for a country or linguistic area, the other to *improve upon* the one in use. These two reasons are often found together; but often the first absorbs attention and the old text is adhered to as far as possible. Spain seems to afford a typical example of this tendency; we will treat first of that country and similar cases. We will take an equally typical example of *improving* the accepted text.

I. THE DESIRE OF UNIFICATION

I. SPAIN'S EXAMPLE. — A. *Starting point*. — The Middle Ages bequeathed to Spain summaries of Christian doctrine greatly influenced by the 'mystique' of numbers. Authors were fond of teaching truths in groups of *seven* or *three*.

At the end of the sixteenth century, two Spanish Jesuits composed a catechism, making use of the treatises current in their country and the works of the Counter-Reformation. Fr. Jeronimo de Ripalda published in 1591 the *Catecismo y exposicion breve de la Doctrina Cristiana*; Fr. Gaspar Astete, in 1599, the *Catecismo de la Doctrina Cristiana*. These two little books closely resemble one another.

The former is used in the South of Spain and some of the central districts, Andalusia, Estramadura, Galicia, New Castille ; the second in the North and part of the centre, the Basque Provinces, Navarre and Old Castille.¹

B. *Progress since "Acerbo Nimis"*. — When Pius X promulgated *Acerbo Nimis*, diocesan commissions were formed in Spain to promote a catechetical revival. Several dioceses set to work to improve the manual, but as their efforts were not coordinated, an even greater diversity resulted. The essential characteristics of the two model catechisms (Ripalda and Astete) were unaltered.

Usually the manuals contain : 1) prayers and a summary of doctrine ; 2) an explanation in the form of questions and answers ; 3) doctrinal appendices and a 'manner' of assisting at Mass and of going to Confession...

The arrangement of the doctrinal treatise is on the lines of *Credo, Pater, Commandments, Sacraments, Virtues and Vices*. We observe this devotion to formulae and that of the Middle Ages to numbers, above all to the number 7.

If, for instance, we read the catechism of the diocese of Valladolid (catechism of Astete revised by Fr. Manuel Urrutia, 1938, 80 pp.), we find from p. 58 to p. 80 (that is to say, a quarter of the manual) the following facts conveyed by means of question and answer : the capital sins are seven in number, the cardinal virtues four ; the capital virtues seven, the enemies of the soul number three, the senses of the body five, the powers of the soul three ; there are seven gifts of the Holy Spirit, twelve fruits...

This artificial arrangement does not allow of grasping the Good News in its living and historical reality. It is a triumph of analysis, and the connection *between the chief sections* escape notice. Mass and the sacraments appear, not in their organic relation with the rest of dogma, but under their moral aspect (as things to be done). Morality, chiefly negative in its presentation, is not shown as the moral life of the Christian.

In the different sections, the questions follow on the words of the *Credo, Pater*, etc. The logical order leaves much to be desired. Sometimes one observes a tendency to group the subjects together more, for instance in the edition of Bilbao in 1944, in the new

¹ Some other manuals are used : that of Fr. CAJETANO RAMO in Aragon, that of St. Anthony CLARET, Cardinal VIVÈS, PIUS X in Catalonia.

Pampeluna catechism and those of Vittoria, Valencia, and in the new Ripalda.

As to the *contents*, criticism reveals another fault: the *disproportion* in the treatment of various subjects. Thus, even in the recent edition of Bilbao (1944) one finds 14 questions on the sign of the cross, 22 on fasting, but only 3 on the Mass. Some recent editions (Vittoria, Valence) have reduced the number of questions devoted to the less essential subjects.

Contemporary revisions have also concentrated on *form*: numbering the questions, placing the question in the answer; in Valencia the explanation has become more historical; the manuals of Valencia and Vittoria are tastefully illustrated.

In the sphere of *adaptation to age*, many improvements have been effected in several dioceses. The Bilbao catechism, for instance, is printed in three kinds of type which enables one to distinguish at once the three categories of questions which correspond to three classes. In Valence there are three different booklets. Other more conservative manuals do not make these distinctions and add to the catechism appendices for adults.

Without denying the need for more improvements, the catechists of today seem chiefly preoccupied with unifying the texts without varying much from the two model manuals (Ripalda and Astete).

C. Unification and conservatism. (According to reports from Fr. Valentin INCIO, S. J., and Canon Praxedès ALONSO). — The idea of publishing a standard catechism was put forward at the first national congress at Valladolid, June 1913, but the scheme fell through.

The second national catechistic congress at Granada, June 1926, did not raise the question of a standard catechism. The third congress (Saragossa, October 1930) expressed a wish for a single catechism throughout the Church but did not put forward a resolution for one for Spain. However, the continual *shiftings both of families and teachers* were brought up more and more as an *argument in favour of a standard work*. Also, the episcopal commission for religious teaching appointed a national catechism commission to study the question of the manual.

At the fourth national congress (Valencia, June 1950) it was clear that the majority wished for a standard text. On the matter of the basic texts, the dioceses which make use of the Ripalda and Astete catechisms consider that the new manual should be the result of a fusion of the two with additions and pedagogical improvements.

We have not the space to relate in detail the work of the national commission which met for the first time on the 15th January 1940, but we will glance at the prevailing trends.

In spite of the desire of some of the members for a more livè catechism, closer to the Gospel and adapted to the mentality of the child, it was decided to compose a book which should be more theological and could serve at the same time for children and adults.

For another reason it was decided to consider a cyclical arrangement. Canon Praxedès ALONSO writes as follows: "The textbooks current in Spain are published for the use of three classes; the new manual will contain four booklets, to make it fit in with the civil legislation which orders that all primary education shall be in four classes (4 to 6 years, 6 to 10, 10 to 12 and 12 to 15). The booklets for 1, 2, 3, will be in the form of questions and answers; the fourth in the shape of explanations with prayers added."

As regards the structure of the catechism it will on the whole be faithful to Astete and Ripalda: *Credo*, Commandments, Grace and the Sacraments.

According to Fr. INCIO, representative of the majority opinion, this fidelity to Astete and Ripalda is based on the following reasons: the formative value of these catechisms which are founded on those of Canisius and Bellarmine, the approbation of the episcopate and their popularity in Spain.

2. COLUMBIA: FIDELITY TO THE OLD MANUAL: A NEW EDITION OF ASTETE TO COMBAT RELIGIOUS IGNORANCE (a communication from Professor KIBÉDI, of Bogota).—M. Manuel Mosquera Garcès, Minister of Education, published a new edition of Astete on the 6th February this year. He considered it essential to facilitate the distribution of a standard catechism. The reader of *Lumen Vitae* knows the difficulties encountered in spreading the Gospel in Columbia: the great number of illiterates, the lack of teachers and priests. The people are not receiving any methodical religious instruction, and a standard manual would at least make the lay catechists' task easier.

3. MEXICO: ATTACHMENT TO THE OLD MANUAL: AN UNFORTUNATE EXPERIMENT (from a report of José A. ROMERO, S. J., Mexico).—The catechism of Fr. Jerome de Ripalda has been in use since 1690 practically as the only textbook. Some others, however, obtained recognition: that of the Brothers of the Christian Schools,

that of the Marists, of Mgr Rafael Guízar, and of the Society "El Victorioso Catolicismo" and of Pius X.

On the 13th December 1931, the episcopate adopted as their official text-book the catechism of Cardinal Gasparri. The introduction of this foreign book was unfortunate, as neither the children, people nor even the priests were disposed to use it, the answers being so long and not at all popular in style.

In consequence, the Mexicans, so attached to the Ripalda catechism, reverted all the more willingly to it when Fr. Luis VEGA, S. J., improved it by embodying the questions in the answers and filling some gaps. At the present time (1950), thirteen dioceses use Ripalda only; seven, Ripalda and Gasparri; one, Ripalda and Deharbe; seven, Gasparri; one, Pius X. We cannot say what manual is used in the remaining five dioceses.

Lately, between July 1949 and February 1950, Dr. E. Alfonso Méndez Plancarte has written a series of articles on the catechism in a widely read paper, *El Universal*. The supporters of the work of Fr. Ripalda replied to him.

4. CUBA: A CONFUSED SITUATION AS REGARDS THE MANUAL; RELIGIOUS DIFFICULTIES (according to a report of Gustavo AMIGÓ, S. J., Havana). — Several years ago the bishops of the six Cuban dioceses, convinced of the desirability of a single manual, adopted the catechism of Pius X. However, they did not order its use. At the present time it appears that 80 % of the catechists make use of this manual, but that of Astete has been continued by many. Neither is satisfactory. Astete is too theological and difficult for children; the length of the answers in that of Pius X is a difficulty.

In Cuba, where the State schools are entirely secular, the problem of religious instruction is more pressing than that of the manual to be used. The following fact will illustrate this: in the archdiocese of Santiago where there are about 300,000 children of school age (6 to 14), 30,000 only receive religious instruction either in private schools or at catechism classes.

5. A SURVEY OF THE OTHER COUNTRIES OF LATIN AMERICA: THE ARGENTINE, URUGUAY, PERU, CHILE. — The attempt at unification is fairly general. It has recently been achieved in the Argentine and Uruguay.

In the *Argentine* (according to a communication from Fr. LLUSSÁ S. J.) the episcopate ordered the use of a certain catechism in two stages, in 1937. It derives from both Pius X and Ripalda and Astete. It contains four sections: 1) truths; 2) virtues; 3) command-

ments ; 3) sacraments ; 4) prayers, virtues, sins, works of mercy.

The catechism in three progressive parts promulgated in 1946 by the episcopate of *Uruguay* (published by Mosca, Montevideo) is much less under the influence of the old Spanish models. These manuals are made up of questions and answers, with a short introduction and three parts : dogma, moral, sacraments.

In *Peru* (according to a communication from Dr. G. E. WILLWOLL of Lima and Br. Petro MARCELO of Cnosica), the archdiocesan catechism (large and small) is obligatory for the whole country. A series of progressive catechisms are widespread : those of the Brothers of the Christian Schools, of the Jesuits, of the Marists. This last consists of three manuals and is to be recommended by reason of its careful presentation and the use of active methods.

A communication from His Grace Mgr LARRAIN, bishop of Talca and from Fr. Léon NICOLAT informs us that in *Chile* work upon a new standard catechism has been started. Until now the most widely used catechism is that of Mgr Gilberto Tuenzalida GUZMAN. It consists of three progressive volumes : the contents are arranged as follows : dogma, moral, prayer and the sacraments. Each lesson contains a biblical passage, an explanation, a series of questions and answers, a summary and a practical application. It may be criticised for giving too little space to some subjects : grace, the Mystical Body, etc. A provisional edition of the two first volumes of the new catechism has already appeared.

6. IRELAND. — As in Spain, the past is held in great reverence in Ireland. Fr. TYNAN has dealt with the problem of the catechism in an earlier number of *Lumen Vitae* (IV, 1949, pp. 394-395). He has now sent us some notes.

The Maynooth Catechism (revised Butler catechism) is the most widespread. In several dioceses another edition of Butler is in use. The order is the same throughout : *Credo*, moral, sacraments. The Lennon catechism, used in the diocese of Ferns, follows a rather more complex arrangement : 1) *Credo* and faith ; 2) hope, prayer and grace ; 3) charity and the commandments ; 4) sins and virtues ; 5) the sacraments. That of the diocese of Raphoe, the shortest and simplest, has four parts : 1) faith and *Credo*, 2) charity and the commandments, 3) the sacraments, 4) hope and prayer. In the North, the Leahy catechism is also found.

A propos of these catechisms, critics suggest the following improvements : simplification of the language, a better presentation ; some would like to change the arrangement and contents.

The publication of a standard catechism is begun, but each bishop will be free to adopt it or not. The order chosen is as follows : *Credo*, commandments, sacraments ; notes are added on the subject of the liturgy. To sum up, the new catechism will simply be a revision of the Maynooth one.

II. CHIEF IMPORTANCE BEING GIVEN TO RADICAL CHANGE : EXAMPLE OF AUSTRIA

Since 1930 Austria has had one catechism only. It is therefore possible to concentrate on its improvement. The attitude of the Austrian catechists deserves to be held up as an example. They have shown themselves determined to get to the root of the problem without yielding to slavish routine. This is clear from the resolutions proposed by the catechists' congress which met at Vienna on the 22nd and 23rd of June of this year. Professor Fr. M. WILLAM has sent us the following detailed and suggestive report.

I. REASONS FOR COMPOSING A NEW CATECHISM. — 1° The 1930 catechism was the result of a compromise. Two different ideas confronted each other : that of Mgr PICHLER who wanted a catechism in narrative form and that of the upholders of the style of questions and answers. The second formula was adopted, but several explanations were added.

2° During the last twenty years, the tendencies which have manifested themselves in the Church : a biblical and liturgical revival, the encyclical on the Mystical Body, etc. have given the catechism a new orientation which ought to be reflected in the manual.

3° Progress in psychology and pedagogy demand a new book : without it, religious teaching will be out of harmony with profane teaching.

2. GENERAL ARRANGEMENT OF THE CONTENTS. — 1° In conformity with the encyclical on the Mystical Body, the three parts of dogma, sacraments, moral, will not be too sharply separated. The Person of Christ will dominate all three.

2° The study of the sacraments will come before moral questions.

3° The liturgy will not be taken as a separate matter, nor as simply a rite, but as the worship of Christ continuing to live in His Church.

4° The sacraments will not be treated only as the means by which individuals obtain grace, but also in their sociological function ; they build the Mystical Body.

5° Mariology will occupy a more central place.

3. CATECHISM TEACHING BY EXPOSITION. QUESTIONS AND ANSWERS. — A. *Why expositions?* — The reader will find the reply elsewhere in the article by Fr. M. WILLAM.

B. *Why questions and answers.* — 1° Definite formulae avoid faulty interpretations.

2° A certain number of answers must be memorised.

3° The questions and answers as a whole show how all the doctrine holds together.

NOTE. — Each lesson starts with a biblical passage. Active methods are also envisaged, also the use of folklore. Prayers will be inserted, and illustrations will be an important element.

4. THE PRESENT STAGE OF THE WORK. — On the 16th April 1950 the bishops' conference approved the formula of a catechism consisting of explanations followed by questions and answers and entrusted the execution of the work to the *Amt für Unterricht und Erziehung* under the control of Mgr Zauner.

The Dutch Catechism of 1948

by Willem BLESS, S. J.

Director of the « Katechetisch
Centrum Canisianum », Maastricht ¹

1. History.

In July 1948, the bishops ordered a new catechism to become obligatory in September for the religious courses in all the dioceses of Holland.

Until then, we had used a catechism dating from 1910. It was an almost literal translation of the German catechism of Deharbe-Linden. A new 'First Catechism' had already been issued in 1933 for children of the first and second primary years. This was composed of continuous paragraphs, each chapter closing with one or two short questions. The subject matter was arranged to coincide with the religious instruction preparatory to First Communion.

2. Content.

The most important thing about a catechism is its doctrinal content. This must always be dogmatically exact, since it must be the faithful expression of the one true Catholic faith. But, within these limits, there are possibilities of great variation. The treasure of the faith, immutable in itself, can be progressive in its development: it is a *living* and *life-giving* treasury.

No one can deny that since 1910 — when the former catechism was adopted in Holland — there has been a movement in the Church towards a new outlook on various matters. Under the influence of the Eucharistic decrees and the liturgical revival, due to the initiative and approbation of Pope Pius X, there has been a readjustment of ideas in the Catholic world. Theology is being renewed; one need only call to mind the recent encyclicals *Mystici Corporis*

1. See the biographical notice in *Lumen Vitae*, IV (1949), p. 340. — Address: Tongersestraat, 53, Maastricht, HOLLAND (editor's note).

and *Mediator Dei* to perceive how Holy Church is bringing forth from the immutable treasure of the faith 'things new and old.'

This renewed life of dogma in Holy Church is reflected at the same time in theology and catechism. The attitude of mind which is too naturally reasonable in interpreting the truths of the faith is giving place to a deeper approach in which reason, *enlightened by faith*, is coming into its own as the supreme means of knowledge for redeemed man.

The new catechism shows this more supernatural conception in a striking way. We can demonstrate this with some examples.

1° The whole book is set in a *new atmosphere*. It is no longer a dry as dust list of names and facts, but a holy book in which the supernatural abounds. Everything, including moral teaching is presented as *instruction in faith* which the mind, illuminated by the same faith, must approach and delve into in order to live by it. The succession of the three sections of the catechism is according to the order adopted by the Council of Trent: the Creed, Grace and the sacraments, the Commandments. And this does not merely mean a certain order in the chapters, but it influences the plan and its development as a whole.

a) *Dogma* begins by telling us at once *Who God is*: "Our Father Who art in heaven." This is no lesson tinged with apologetics but an exposition of the revealed doctrine on God Himself. Everything is dealt with in a much less apologetic manner than heretofore; the dogmatic style is paramount, that is to say, the development of the Good Tidings which God has willed to have brought to us by His Christ. This is especially striking in the lessons on Holy Church; the influence of the doctrine of the Mystical Body is felt in almost every question.

b) *The doctrine on grace* stands out in consequence of the change in the conception of the Holy Sacrifice of the Mass.

The Mass is no longer considered as a supplement to the Holy Sacrament of the altar; the *Holy Eucharist* is dominant as the *sacrifice* from which come Communion and the real Presence of Christ in the Blessed Sacrament.

c) But it is *the moral teaching* which has been most changed. While preserving the schema of the ten commandments, it has aimed at being above all a school of virtue, in which the *Christian virtues*, echo of the Sermon on the Mount, hold sway. The virtues are all firmly based on the theological ones of faith, hope and charity. Charity, as the first Commandment and the greatest of the virtues, is not only expressed, but imposes itself as such by the pivotal place it holds in the moral lessons.

2° The new catechism stresses the *personal* relationship with us willed by God. He has come to us in the Person of Jesus Christ; it is also in Him that we can arrive at personal contact with God.

This personal conception of religion is stressed in every part of the catechism; it is essentially *Christocentric*.

The division into three parts is based on the saying of Jesus:

“ I am the Truth ” (dogmatic instruction)
 the Life ” (doctrine of grace)
 the Way ” (moral teaching).

The catechism is impregnated with the personality of Christ ; it is He Who teaches us that God is our Father, He Who discloses the mystery of the Holy Trinity, He Who as our *High Priest* makes us sharers in the divine life, for “ *by sanctifying grace we share in the divine life through Christ.* ”

The words “ *in Christ* ” and “ *Christian* ” appear frequently in the answers.

All this stands out very clearly in the section devoted to moral teaching. From the first lesson, it is Christ Himself Who speaks and Who, in His Sermon on the Mount, teaches us “ *how we ought to behave as Christians.* ”

After this catechetical teaching it would not be possible to observe the Ten Commandments in the style of the Old Testament, nor be moral in a purely natural manner.

3° Finally, this catechism shows up many *new aspects of dogma* which have appeared in our days : the Kingship of Christ, devotion to the Sacred Heart, the universal mediation of Mary, Holy Church as a society, as the Mystical Body of Christ, the duty of all to be apostles.

It is obvious on every page that this catechism came out at a time of liturgical revival. It continually reminds us of the liturgical life of the Church ; all the truths of faith are so presented that our doctrinal knowledge can blossom into liturgical prayer. The catechism puts before us the dogmatic truths according to their organic structure ; but it is conceived “ *according to the law of faith* ” which must “ *determine the law of prayer* ” (*Mediator Dei*).

We must finally mention that even from the pedagogical angle, the parallelism between the present catechism and the liturgical life of the Church today is very marked.

The child will find in the prayers of Holy Church the truths of the faith which his catechism has taught him. The moral teaching with its positive formulae, lays stress on the joy inseparable from the true Christian life and on the beatifying effect of the Christian virtues. The child does not first learn the “ *don'ts*, ” but the things that he must do in order *to be happy here and hereafter*.

3. *Structure of the Lessons.*

The first edition of the catechism was in the form of questions and answers. This year one has been published which is illustrated, with short explanations, applications and prayers. This work seems to be just the right book for school and home. We here reproduce some illustrations.

4. *Form.*

A. Vocabulary. — Many archaic terms have disappeared. It makes use of a language which is intelligible to our generation. Many of the technical words used in theology have been suppressed, words which made the text heavy and whose use is not now necessary as a result of the advance in dogma noted above.

B. Language. — The dry and objective manner of earlier days has been replaced by a warm and personal tone. It is Jesus Himself Who speaks, and this circumstance gives the teaching a warmth and persuasiveness which cannot fail to have its effect. The numerous texts from Scripture, and brief applications, are an excellent basis for oral explanations.

C. Questions. — From the didactic point of view, there are many improvements. The number of questions has been greatly reduced (from 628 to 548). In reality this reduction is much greater, because the formulae are simplified, and one question of the old catechism becomes two or even three in the new.

This simplification is also a dogmatic improvement; a supernatural conception can often be explained better in a simpler way, — and deeper —, than in a too naturally rationalistic view of the matter.

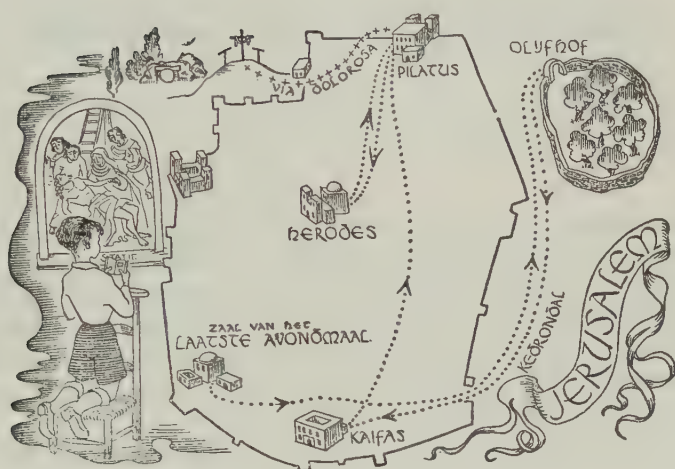
The most striking example of this is the new definition given of God. Instead of the detailed ‘God is a Spirit infinitely perfect Creator, Lord and Master of heaven and earth and the source of all good’ we have the simple phrase “*God is our Father Who is in heaven.*”.

5. *Psychological adaptation.*

This catechism takes into account the psychological development of children.

The bishops have authorised the composition of catechisms adapted to the different classes, comprising the questions and answers appropriate to each, containing explanations and, if required, appropriate illustrations. This has allowed, while fully respecting the official text, of putting the content of the catechism within the capacities of people of all ages and background. “*The catechism is a summary of the doctrine of Holy Church in a way such that every Catholic should know it.*” (The Episcopate).

Extract from the Dutch catechism.



The Basle Diocesan Catechism

by J. HÜSSLER

*Professor, Lucern, Switzerland*¹

1. *Historical note.* — For many years, the catechisms for obligatory use in the diocese of Basle were the 'Little Catechism' in the lower classes of primary schools, and the 'Large Catechism' for the higher forms. At present, in the lower classes a school text-book is used. Unlike the former catechism, it contains, besides questions, narratives and explanations. It thus answers to the idea of a catechism-exposition, comprising biblical teaching.

But the 'Larger Catechism,' despite improvements here and there, had long been regarded as out of date. In 1943/44, the bishop of Basle ordered the compilation of a new and up to date catechism. It is obligatory for the higher primary classes and can be used for the instruction of converts.

2. *The plan.* — No one thought of simply recasting the previous catechism. The problem was whether the new one should follow an entirely new *plan* or whether the old general plan should be retained. It was decided to keep the traditional tripartite division, but with a difference. The chief sections are: Faith, Grace, Commandments. The doctrine of grace thus takes second place and comes immediately after the truths to be believed. The emphasis is on the relation between these two parts, so as to promote the closest possible union between faith and grace.

In the Basle diocese, explanations on the holy sacrifice of the Mass are obligatory during the school year. That is the reason why, in this catechism, they are not part of the explanation of the Holy Eucharist, but form an appendix. The material is given, as well as instructions on the liturgical year, in the form of questions and answers.

¹ We must heartily thank the eminent Swiss professor for agreeing to explain the work of the Basel diocese in which he has played a very active part. — Address: Friedenstrasse 8, Lucern, SWITZERLAND (Editor's note).

3. *The form; a transition-catechism.* — A second question, demanding careful consideration, was what choice to make among a great number of catechisms. Catechisms, known as exposition-catechisms, were coming out or in course of preparation in western Switzerland, France, the diocese of Strasburg and many other dioceses and the same type was being proposed in the early plans for the new German catechism. These catechisms, following a more or less logical order, are divided into small entities according to the following scheme : a biblical passage, a doctrinal passage, liturgical references questions bearing on practical application to everyday life, brief questions and answers.

After careful study of these, this method was not adopted, but related topics have been treated in the form of questions and answers, linked together by the insertion of text matter passages. Thus each unit begins with an introduction and ends with an application (exhortation, reflexion, point of conscience). The compilers hoped thereby to assist the catechists, who have varying amounts of time at their disposal according to local conditions, and also to conform to doctrine by bringing together related matter.

From the beginning, it was intended to compose a work for the use of catechists, to help them in the division of their matter into units and its presentation according to the well proven Munich method. The two volumes which have already appeared give us an exposition, a biblical or hagiographical passage, a development and an explanation, finally a practical application, which illustrates the doctrine further.²

The plan of the new Basle catechism does not differ greatly from the old. The catechist is left to choose among the groups of questions the subject of his lesson, to add the passage from Bible, hagiography or Church history as he deems appropriate : this forms the starting point for his explanation and development. In this way, the catechist has plenty of scope, but his work of preparation is increased. The necessity to get through the year's syllabus with three, two, sometimes even only one, hour's instruction a week, justifies this liberty of choice.

This is a transition catechism. Time will tell whether the present method is satisfactory or whether we should go over to the exposition method. As it stands in this transition state, we would draw attention to the explanations of the Eucharist and the Church,

² J. HÜSSLER, *Handbuch zum Katechismus des Bistums Basel*, Luzern, Raber, 1948/1949.

which have lately been the subject of important studies. Before long, it will be impossible to condense into a text-book the results of the history of dogma on these two points.

The new catechism had to be clear and simple. That was one of the most pressing and difficult tasks of the compilers. The necessary brevity has prevented them from expressing some points as forcefully as might be desired. In order to avoid dryness, some points have been developed and made the catechism longer than before. Moreover, a catechism should be intelligible in itself, otherwise class time is going to be mostly taken up with explanations of words and phrases. Hence, the best terminology is that which is familiar to the child in his mother tongue. And when theological terms have to be used, contact must still be kept with ordinary language, or else the manual will become a closed book. And, so, our new catechism has its details and developments to make it clear and easy to understand.

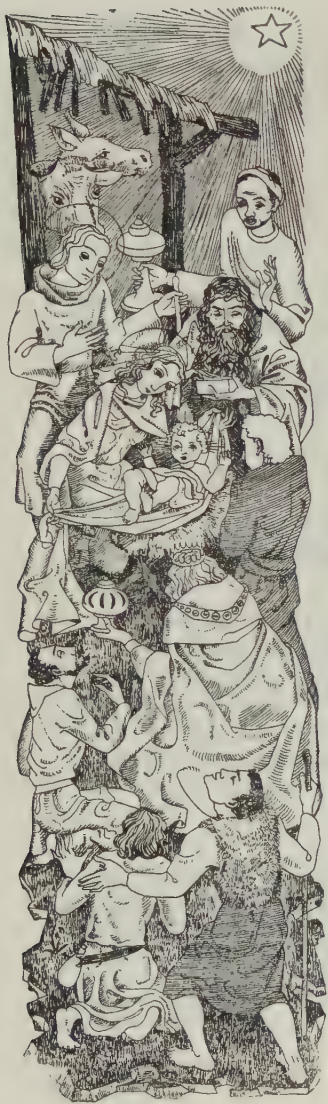
The introduction and conclusion to each section and the text inserted between questions are very useful for private reading and the instruction of converts. They are also very valuable for the actual teaching. A catechism ought not to comprise merely matter to be memorised ; the child should be able to turn frequently to it and find answers to problems which may later confront him. The additional passages are usually either scriptural arguments, examples or other ways of stating the doctrine.

4. *The typographical presentation.* — The typographical presentation makes use of two sorts of print : large type for questions and answers, small type for the extra passages and practical applications. Experience shows that this arrangement makes it easy for children to find their way about the book. Moreover, space is economised, an important point ; for the inserted passages are very necessary and yet the catechism must not be bulky.

5. *Questions ; rhythm.* — In the composition of the questions great care has been taken to make the answers follow easily from them. The child ought not to have to overcome verbal difficulties. Is there anyone nowadays to defend the use of a different grammatical construction in question and answer in order to make the child think ? The questions which require answers in several parts were more difficult to devise.

A certain rhythm was sought for in order to facilitate learning by heart.

Extract from the Dutch catechism.



TIENDE LES

DE JEUGD VAN
JESUS CHRISTUS EN ZIJN
VERBORGEN LEVEN

Zo staat er geschreven :

„De herders spraken tot elkander : Laten wij gaan naar Bethlehem om te zien, wat er gebeurd is, en wat de Heer ons bekend heeft gemaakt. Ze snelden er heen, en vonden Maria en Jozef, en het Kindje, dat in de kribbe lag”.

„Toen Jesus nu geboren was te Bethlehem in de dagen van koning Herodes, zie toen kwamen er Wijzen uit het Oosten te Jerusalem en zeiden :

Waar is de nieuwgeboren koning van de Joden ? Want wij hebben zijn ster gezien in het Oosten, en zijn gekomen om Hem te aanbidden”.

Zij gingen dan heen naar Bethlehem „en vonden het Kind en zijn Moeder Maria ; ze vielen ter aarde neer en aanbadten Het”.

Extract from the Dutch catechism.

90.⁴ Waar woonde Jesus na zijn terugkomst uit Egypte ?

Na zijn terugkomst uit Egypte woonde Jesus te Nazareth in de eenvoudige woning van Jozef en Maria.

Feest van de H. Familie : Zondag na Driekoningen.

91.⁵ Wat leerde Jesus ons op twaalfjarige leeftijd in de tempel ?

Jesus leerde ons op twaalfjarige leeftijd in de tempel, dat wij Gods heilige Wil boven alles moeten stellen.

„Waarom hebt gij Mij gezocht ? Wist gij dan niet,
dat Ik bij mijn Vader moest zijn ?” Lk. 2, 49

92.⁴ Welk leven leidde Jesus te Nazareth ?

Jesus leidde te Nazareth een verborgen leven van gebed en arbeid, en vooral van gehoorzaamheid.

„Hij was hun onderdanig. En Jesus nam toe in
wijsheid en jaren, en in welgevalligheid bij God
en de mensen”. Lk. 2, 51. 52

TOEPASSING : Ik wil, zoals Jesus, bidden, werken, gehoorzamen thuis.

GEBED : „Heer Jesus Christus, die door uw onderdanigheid aan Maria en Jozef het gezinsleven door onuitsprekelijke deugden hebt geheiligt ; maak dat wij, dank zij hun beider hulp, worden voor- gelicht door de voorbeelden van uw Heilige Familie, en eens aan hun eeuwig samenzijn mogen deelnemen”.

(Feest van de Heilige Familie)

Extract from the Catechism of Strasburg.



24

*Jésus
sanctifie les choses
par son Eglise.*

LES SACRAMENTAUX

Le péché originel n'a pas seulement blessé nos âmes : il a encore détruit l'ordre établi par Dieu dans la création.

Aussi l'Eglise bénit-elle les créatures pour que nous puissions nous en servir sans qu'elles nous détournent de Dieu et soient pour nous une occasion de grâce.

Que sont les sacramentaux ?

194. Les sacramentaux sont des gestes et des choses que l'Eglise sanctifie et utilise pour nous obtenir l'aide de Dieu.

Il y a trois sortes de sacramentaux :

Les *bénédictions*, par lesquelles l'Eglise appelle les faveurs de Dieu sur les personnes et les choses: bénédiction donnée par l'évêque et les prêtres, bénédiction avec le saint Sacrement ou avec des reliques ; bénédiction des chapelets et des médailles ; bénédiction de l'eau, du feu, des cierges, des maisons, des fruits, des animaux, des machines, etc...

Les *consécration*s, par lesquelles l'Eglise met les personnes et les choses au service de Dieu : consécration des Abbés des couvents, consécration des églises, des autels, des vases sacrés etc...

Extract from the Catechism of Strasburg.

Les *exorcismes*, par lesquelles l'Eglise chasse le démon et nous protège contre ses attaques. L'Eglise exorcise celui qui va être baptisé.

Comment devons-nous utiliser les sacramentaux ?

195. Nous devons utiliser les sacramentaux avec piété, mais sans superstition.

Les sacramentaux ne nous donnent pas la Vie divine, mais nous servent à obtenir l'aide de Dieu. Nous aimerons à les utiliser parce qu'ils sanctifient les créatures pour la gloire de Dieu et pour notre salut. Mais il faut les utiliser dans l'esprit de l'Eglise et sans leur attribuer un pouvoir qu'ils n'ont pas.

- L'eau bénite est le sacramental que nous employons le plus souvent. L'Eglise s'en sert dans ses cérémonies. Il est bon aussi de s'en servir à la maison pour faire le signe de croix au nom de la sainte Trinité, en souvenir de notre Baptême.

- Beaucoup des sacramentaux font partie de la liturgie solennelle de l'Eglise : bénédiction des cierges, de l'encens, des cendres, des rameaux, etc.

PRIERE :

Seigneur Dieu, — vous sanctifiez tout par votre Parole. — Répandez votre bénédiction sur vos créatures. — Faites que nous les utilisions selon votre volonté, — en vous en remerciant. — Ainsi nous obtiendrons de vous, — le Créateur, — la santé du corps et le salut de l'âme, — par Jésus-Christ, notre Seigneur.

RÉSOLUTION :

J'utiliserai avec respect les sacramentaux.

ACTIVITÉS :

A. Faites la liste des sacramentaux employés par l'Eglise, au cours de l'année liturgique, surtout pendant la Semaine Sainte.

B. Veillez à ce que chez vous, les bénitiers soient toujours remplis et utilisés dignement.

The Revised No. 3 Baltimore Catechism

by Rev. John E. KELLY

Assistant, Confraternity of Christian Doctrine, Washington ¹

The most popular and the most widely used catechism in the United States is the Baltimore Catechism. Compiled hurriedly after the Third Plenary Council of Baltimore when the assembled American bishops decided that a uniform catechism was needed, it appeared in 1885. Despite some initial criticisms, it quickly replaced both catechisms of various language groups and individual diocesan catechisms. Known as the 'penny catechism,' it was studied by millions of youthful Americans.

Because of some minor but evident theological omissions and inaccuracies and also because the vocabulary was partly unfamiliar and partly obsolete, there were in recent years increasing demands for a revision better adapted to modern situations. In 1935 the Episcopal Committee of the Confraternity of Christian Doctrine, with the Most Rev. Edwin V. O'Hara as chairman, sponsored a large-scale study of the book. The work of revision lasted six years. Every bishop in the country, more than one hundred theologians, educators and catechists participated, painstakingly compiling and then critically examining a new text in six successive private printings. This manuscript was submitted by the American hierarchy to the Sacred Congregation of the Council. After eighteen months the Catechetical Section of the Congregation returned it, suggesting a number of changes which were incorporated during the seventh and eighth private printings. All such private printings were gratuitously undertaken by St. Anthony Guild Press.

In 1941 the Revised Baltimore Catechism (No. 2), adapted to the capacities of children between the ages of ten and fourteen (grades 6-8), was published by the Confraternity of Christian Doctrine. Two summaries of this text appeared in the same year:

¹ We are deeply grateful to Father John E. KELLY, Assistant-Director of the Confraternity of Christian Doctrine, who has consented to present an account of the catechism spread through his efforts in the U. S. A. — Address: 1312 Massachusetts Ave., N. W., Washington 5, D. C., U. S. A. (Editor's note).

the No. 1 for children of the primary grades (3-5) ; and the No. 0 or First Communion edition for children of earlier years.

There was still a need for a basic, uniform text adapted to the high school (grades 9-12) and adult levels, and a small group of theologians worked under the direction of the Episcopal Committee from 1941 until 1949. In composing the No. 3 Baltimore Catechism their method was to retain verbatim the words of the standard No. 2 edition, but to supplement each answer with additional explanations, applications of doctrine to daily life and scriptural quotations from both Old and New Testaments so as to make the student more familiar with Sacred Scripture.

1. *Role Assigned to the Catechism.*

This new text is, in the words of the official annotation to the Catechism, to be considered as a *textus* and not as a *cursus*.

“ The text, it is hoped, supplies accurate theological statements, excluding as far as possible opinions of theologians. The text of Catechism No. 3 should be a source from which teachers and authors of courses of religion can draw accurate information. This text should encourage teachers and writers to prepare courses of religion that will contain illustrations and graphs, with due regard for the principles and norms of pedagogy. From their earliest years, through grade school, high school and college, children and students should be familiar with the text of the Catechism ; courses of religion should be supplementary. ”

In Catholic high schools where religion classes are taught daily, the Catechism is used both to introduce and to summarize the contents of these more detailed courses of religion which are usually printed in topical rather than strictly catechetical form. In the weekly Confraternity classes of religion for public high school pupils, the Catechism is usually the sole pupil text. The teacher develops the lesson in detail from the text.

In the field of adult religious education, several dioceses have designated it as the official book to be used by parish discussion clubs. These are groups of eight or ten men and women who meet informally one hour weekly for six or eight weeks in Spring and Fall. They read and discuss, chapter by chapter, a designated text in order to gain both knowledge of their religion and a readiness in speaking of it to non-Catholics. The Diocese of Kansas City in Missouri ordered for its 1949-1950 diocesan program a special printing of 10,000 copies of the new Catechism, with discussion aids added to the text. The number was not equal to the demand.

Because of its complete and thorough coverage of topics, very many priests have adopted the No. 3 text as a preferred book for the instruction of non-Catholics. The Catholic Information Society of New York City is putting it out in loose-leaf form in a Religious Instruction by Mail Course, mailed weekly to non-Catholics who have been contacted through "learn the truth about the Catholic Church" paid advertisements in daily newspapers and popular magazines.

2. General Order of Subjects.

One of the Baltimore Catechism answers long familiar to Catholics stated that to gain the happiness of heaven "we must know, love and serve God." Developing this thought, the Catechism is composed of 38 chapters in three main sections: Creed ('know'), Commandments ('love') and Sacraments ('serve'). An Appendix of 14 questions covers the topic "Why I Am a Catholic" in Apologetics fashion. Excerpts from *Acerbo nimis* (April 15, 1905), *Provido Sane Consilio* (January 12, 1935); statements from the Code of Canon Law relative to the Confraternity, and a new uniform U. S. translation of the Leonine prayers to be recited after Low Mass, complete the book.

In Part I, after a preliminary chapter on the Purpose of Man's Existence there are two chapters on the idea of God, two on Creation. These are followed by chapters on Actual Sin, Incarnation, Redemption, the Holy Ghost, Grace; the Church (two) and the Four Last Things (two).

Part II on the Commandments has a preliminary chapter on the Works of Mercy, followed by five on the Decalogue and two on the precepts of the Church. In Part III the order is a preliminary chapter on the sacraments in general, one each on Baptism and Confirmation, three on the Holy Eucharist (Real Presence, Sacrifice, Sacrament), five on Penance-Temporal Punishment-Indulgences (including one on "how to make a good confession"), followed by single chapters on Extreme Unction, Holy Orders and Matrimony. The Sacramentals are treated in a separate chapter, as are Prayer in general and the Our Father (exegetical analysis) in particular. This is done in 499 questions on 395 pages of closely printed text.

3. Structure of Each Chapter.

Each chapter is developed in strict question-answer form. The significant fact is that the first words of each answer are the same

as those in the No. 2 Catechism. But these are supplemented in detail by added explanations, proofs from reason, footnotes, cross-reference to questions in other chapters, explanations of each term of the basic definition, multiple quotations from and references to Sacred Scripture.

The first question of the book is a good example. In the No. 2, it reads, "Who made us? Ans. God made us." In the No. 3, those same words are used. Then follows a statement of the possibility of proving this truth from reason; a concise enumeration of the arguments from movement, contingency, design, etc., listed by St. Thomas Aquinas; and quotations from *Genesis* and the *Acts*.

In q. 253, the words common to No. 2 and No. 3 are: "the fifth commandment forbids murder and suicide, and also fighting, anger, hatred, revenge, drunkenness, and bad example." The No. 3 text then adds four pages on the nature and specific malice of murder; conditions under which it is permissible to take another's life; conditions for a just war; euthanasia; abortion; self-mutilation; cremation; duelling; and the prohibition of excessive eating and drinking. Thirty-seven lines of relevant Scripture quotations are added.

4. *Form and Presentation.*

Intended for older students, the problem of vocabulary is a relatively minor one.

The significant thing about the way in which Catholic doctrine is presented in the No. 3 Catechism is that the basic outline and text is the one with which the student became familiar in his earlier study of the No. 2 Catechism.

Though minor (101 out of 400 pages), this basic matter is sufficiently large so that the student does not feel that it is a wholly new book, or that he must now learn a new re-statement of doctrines already laboriously learned. On the other hand, the added material is so extensive (75%) and so much more intellectual in character that it gives the now mature student added insight into doctrines known only in part as a child.

Just as was the case with the No. 2 Catechism, Catholic publishers have already come out with what are called 'extended editions' of the No. 3 Catechism. In addition to the official text, each chapter has a précis in paragraph form of the subject matter covered, study aids such as true-false and multiple choice tests, problems and cases based upon the content, and pertinent application of doctrines to the student's life.

For the teacher, there are available a number of manuals which give added doctrinal points, suggestions on methods of presenting

doctrine, weekly and daily lesson plans, and directions for effective testing of the students' comprehension of the lesson.

In the Confraternity weekly religion lesson for public school pupils the standard presentation consists of a review of the previous week's lesson, a summary of the doctrine to be learned, a statement of the special aim of the week's lesson, a story (usually Biblical) related to the doctrine, direct reference to the catechism text, application of the doctrine to daily life, and the teaching and review of a prayer related to the doctrine. Memorization of the text, when warranted, follows the teaching and understanding of it.

5. *Psychological Adaptation.*

As stated earlier, the No. 2, No. 1 and No. 0 or First Communion editions of the Baltimore Catechism are for younger children and are accompanied by extensive teacher manuals outlining every step in the method of teaching identical doctrine to children of different age and mental levels.

In the Confraternity lesson plans for the teaching of catechism there are general aims and specific objectives for each year; instructions for the right use of Bible stories, the 'what' and 'how' of teaching the Mass in each grade, correlation of weekly lesson to the current season of the Liturgical Year — all according to the capacities of the child at that particular stage of his physical and mental development.

In early grades, the content of the catechism is put in narrative as well as in question-answer form. It is a question of teaching the Incarnation in terms of the *story* of Christmas; the Redemption in terms of the *story* of Good Friday.

The amount of progressive development in the Baltimore series is evident from a comparison of the paging in the four volumes.

The No. 3 has 499 questions in 38 chapters, totalling 395 pp.

The No. 2 has 499 questions in 38 chapters, totalling 191 pp.

The No. 1 has 214 questions in 40 pages.

The No. 0 or First Communion, 54 questions in 10 pages. One-third of the text consists of notes and cross references for parents and teachers.

6. *Sociological Adaptation.*

The No. 3 is very much a product of its age: it is twentieth century, American, with strong social emphasis.

In its expressions and applications it is equally suited to city

and country readers, to the poor as well as to the rich. Except that it continues in typical post-Reformation fashion, to stress the *organization* aspect of the Church more than the *organism* aspect (12 pages on the hierarchical nature of the church and 17 pages on the marks and attributes, yet only five lines of doctrinal statement on the Pauline concept of the Church as the Mystical Body of Christ), it is a well-nigh complete compendium of theology.

Present-day conditions are reflected in many passages, as in q. 244 on the rights of parents concerning the Christian education of their children ; in 245 on the duties of a citizen towards his country ; the prohibition of Catholic membership in the Communist party is deduced from the same question. Q. 246 outlines the duties of citizens to vote according to the dictates of conscience, to assist their country in the waging of a just war. The words and deeds of Cardinal Mindzenty, of Archbishop Stepinac come to mind as one reads the outspoken statement on what constitutes good government. This question is a classic statement of Church-State relationship.

Distinctly American situations such as instalment buying ("buy now, pay later" is the merchant's appeal), living above one's means, defamation of character by newspaper or radio gossip columns come in for examination and decision. With a larger number of Catholics in American public life, the Catechism now treats at some length on the duties and conduct of public officials.

One of the questions most indicative of a reflection of the times is the social explanation of the Works of Mercy (191). It is not only the direct relief of the individual pauper or refugee or sick person that is enjoined. But, "One can feed the hungry, give drink to the thirsty, clothe the naked, and shelter the homeless not only by actually providing the necessities of life but also by working to correct economic abuses which cause unnecessary unemployment and poverty. Those who work to provide comfortable and sanitary housing for the poor perform a corporal work of mercy...

Between 1935 and 1949 the world of man was violently altered by men who either did not know God, or did not love Him, or would not serve Him. In those same years other men greatly altered the form of a nation's catechism. Properly known and used, that catechism could bring about a world revolution based on the knowledge, love and service of God.

“ The Abbreviated Catechism with Explanations ”

(Edited by Rev. F. H. DRINKWATER)

by James CRICHTON

*Assistant Inspector of Schools, Harvington, England*¹

By the Education Act of 1944 the school-leaving age in England was raised from fourteen to fifteen and education in England underwent a considerable change. Henceforth all children are to receive a secondary education and as soon as material circumstances permit, the school-leaving age will be raised to sixteen. The Act has brought into being a new group of schools called Secondary Modern Schools which exist alongside the Grammar Schools (*Lycées*) but are intended to provide for the educational needs of those children who are not fitted for Grammar School education.

This change has of course affected Catholic schools too, and it is to provide for the religious needs of children from the age of fourteen to fifteen that Father Drinkwater has brought out this edition of the Abbreviated Catechism which has been in use in the Birmingham Archdiocese for many years past. So, for the present, this book is intended exclusively for children in their last year in the Secondary Modern Schools.

It is, in essence, a revision course, with a practical orientation, for these children who, under the guidance of a competent teacher, should find in it a final *mise-au-point* of all the doctrine they have been taught previously. Generally speaking, Fr. Drinkwater has been reluctant to put text-books into the hands of children but here he has provided one which, in some respects is ideal. Brief, pointed comments, full of doctrine, follow each answer of the Catechism, comments that really illuminate the doctrine and stimulate the

¹ See notice in *Lumen Vitae*, IV (1949), p. 332.

mind. No more material is set for learning-by-heart than in the un-commented Catechism though the new material is of such sort as to be easily remembered.

The *arrangement of the material* is the same as in our ordinary English Catechism, God and Man, the Creed, the Our Father, The Commandments and the Sacraments. But, in addition, there are two appendices, one on the Liturgical Year and "Things Seen in Church," and the second, a conspectus of Sacred History as remarkable as it is brief.

This catechism is not a text-book in the ordinary sense of the word — it must be used under the guidance of a teacher — and no attempt has been made to break up the material into lesson-material. That is, among other things, the teacher's work. For similar reasons, the old form of question and answer has been left as it is.

As to the *language* of the explanations, Fr. Drinkwater once again reveals his genius for clothing the profoundest Christian truths in language that is simple, attractive and always vivid. The explanations really explain and if some of them seem laconic, further study shows that they are astonishingly complete.

There is no suggestion of apologetics about the expositions of doctrine but there is always that concreteness, contact with life and orientation towards Christian practice that are characteristic of Fr. Drinkwater's writings and suitable to the positive outlook of the ordinary adolescents.

Grammar schools in England have their own courses after the age of fourteen or so, and this book will be used mainly by children poorer in intellect, and perhaps in the material circumstances of their life than others. The author, while making no attempt to write for a special social milieu, has kept this in mind. He has kept his catechism simple and, at the same time, especially in his treatment of the commandments, he shows a characteristically sympathetic understanding of social problems and of the Church's teaching on such matters.

The greatest and most welcome innovation for England is the excellent *format* of the book. Almost every page is embellished with simple and effective symbols, illustrating the text, summing-up a doctrine, and usually giving a prayerful and liturgical orientation to the lesson. At last, one feels, we have a book that is worthy of being put into the hands of our children, a book, that, please God, will bring light to their mind and a Christian ardour to their lives.

The Catechism of the Strasburg Diocese

by J. BURCKLE

I. *Historical sketch.*

The new 'Catechism of the Strasburg diocese' is the latest product of a catechetical activity whose history might be briefly noted.

The first catechism of the Strasburg diocese appeared in 1698. Drawn up by Fr. Kleppe, it was published by the order of Cardinal de Furstenberg. Reissued in an abridged form under the Rohans, it remained in use during the whole of the XVIII century.

In 1807, Saurine introduced the national catechism 'for all the churches of the French Empire.' The bishops Tharin in 1825 and Lepappe de Trevern in 1829 supplied the dioceses again with separate catechisms.

A hundred years ago, Mgr Raess entrusted M. Le Roux, the printer to the bishopric, with the exclusive publication of a new catechism which was to be the only "elementary book on Christian doctrine in use in the diocese." This book contained five parts: Faith, Hope, Charity, Sacraments and Christian Justice. But towards the end of that episcopate the need was felt for a new edition 'better adapted to the needs of the time' and giving a 'simple, precise and clear exposition of the immutable truth.' It appeared in 1824 under the patronage of Mgr Stumpf, the administrator of the diocese. The doctrine contained is presented in 844 verses contained in three large chapters: dogma, moral, means of salvation.

Twenty years later, Mgr Fritzen replaced his predecessor's catechism by the present one which appeared in French and German. The number of verses was reduced to 413. Mgr Ruch caused a new German edition to be brought out in 1921 and a French version in 1922. By reason of its theological precision, doctrinal notes, numerous quotations from Scripture and references to the liturgy this little book is an excellent doctrinal résumé. However, its too theological character, its lack of practical applications, its complicated

and abstract formulae, and its severe presentation make it difficult and unattractive for children.

The 1921 synod asked for an abridged and bilingual edition for children. Mgr Ruch published the 'Little Catechism' in 1931. It contained 192 verses taken from the Larger Catechism.

In this way our diocese turned towards the *progressive catechism*. However, it seemed necessary to adapt the spirit and the letter of these two books to child psychology and the needs of presentday pedagogy.

Therefore, in 1938, Mgr Ruch set up a diocesan commission to undertake a revision of the catechism. Its work was interrupted by the war, but was started again in 1944.

In the meantime, under the occupation the much appreciated manual of MM. Barth and Held (Religionsbuch) appeared as also the 'Kleine Christenlehre' of M. Fischer which gave a good line to any future catechesis.

After the liberation the problem of the catechism for our diocese still existed. The books which had appeared in German under the occupation could not replace the catechism, and the publication of a French one was called for on all sides.

The plan drawn up before the war no longer seemed to correspond with requirements, for the national catechism which it was to have resembled now itself needed renovating.

Even this new edition of the national catechism was too remote from our methods and hardly suitable for use in our diocese, chiefly because of the linguistic question. So the Bishop, Mgr Weber, decided to entrust its remodelling to a committee of priests.

After ten months' intensive work, in constant contact with children and the priests and teachers giving religious instruction, the new 'Catechism of the Strasburg diocese' appeared, with a preface by Mgr Weber.

2. *Its mission.*

This catechism is the official compilation of Christian doctrine for the use of those giving instruction and for all children of from 9 to 14.

The manual should be attractive to children. We are sure that they will enjoy turning over its pages, lingering over the pictures, using the prayers and re-reading the answers. The child can use it for preparing for confession and for serving mass; he can enter in it the outstanding dates in his catholic life. There is a list at the end of the book on which he can strike out the verses as he learns them by heart. In fact it is essentially *his own* book.

3. *The content and arrangement.*

The threefold traditional division has been preserved : as in the national catechism, moral is at the end. The three parts are called 'Belief in the Word of God,' 'Living the Life of God' and 'Behaving as children of God.' In an appendix, a 'Little Ritual' gives the ordinary prayers and the ceremony for the chief sacraments with the prayers of the Mass and the method of confession. An examen of conscience and the essential forms are given in both languages.

The three parts are headed by the verse of the first chapter which indicates the spirit of the catechism in defining the Christian as "a baptised person who *believes* in God, *lives* in God, and *goes* to God, through Jesus Christ our Lord." The aim of the little book is to help the child to become such a Christian.

In this perspective the commentary on the *Credo* becomes a *story of our salvation* which might well be completed by a reading of the Bible ; the study of the sacraments prolongs and completes the study of the *Divine Life* which Christ brings to us, the stages of which correspond to the natural life. The exposition of moral, beginning with the seeking of God's Will and commenting on the commandments under the aegis of the precept of Charity is entirely directed towards the *training* of the Christian conscience. Finally, our Lord Jesus Christ is the unifying principle of the whole catechism ; He is the centre of the story of our salvation, He is the source of the divine Life communicated through the sacraments, He is the Master and Model of those who desire to live as children of God. In this way there are numerous links between the different parts and the vital unity of the whole is safeguarded.

4. *The structure of the chapters.*

Forty chapters group the 300 verses in units for lessons. The longer ones are divided by sub-titles. Each chapter has a title, a quotation and an illustration. It is introduced by a short summary giving the gist and setting it in its context. The body of the chapter is made up of verses, followed by short notes, biblical quotations and liturgical references. The questions are printed in red ; the answers numbered. At the end of each chapter is a prayer, a resolution and suggestions for practical application in harmony with the subject, linking up the lesson with daily life.

The wording of the texts and especially of the verses, has been carried out with a view to coming down to the level of a child with-

out losing the precision or the doctrinal fulness of the earlier catechism.

Each verse is complete in itself and intelligible without reference to the preceding question. Abstract terms and abbreviations have been carefully avoided. Finally, the verses of one chapter form a whole which can without inconvenience be detached from their context.

The catechist will also find an ample choice of résumés, scriptural passages, doctrinal and liturgical notes, prayers, illustrations and suggestions useful in his preparation of the lesson and for making it more live.

5. *Its psychological adaptation.*

The contents of the book have been scaled in degree of difficulty so that the catechists may find a series of verses for the use of the more backward or younger children. These are marked with red instead of with asterisks, so as to facilitate the use of the progressive verses whose first sentence is easier than the rest.

In its format and editing, the new catechism is a handy book. It is easier to abandon the logical scheme, according to which every catechism must necessarily be framed, in order to adopt a psychological and historical arrangement. The type enables the child to find with ease any chapter referred to by the master, were he to follow a different order from that of the book.

6. *Presentation.*

The printing is in two colours : the text in black, questions and some of the sub-titles in red, the pictures in two colours so as to emphasise the important parts.

The illustrations have been carried out by a young artist, M. Gérard Riedmuller, who obtained a first-class at the Municipal School of the Decorative Arts at Strasburg.

Three pictures taking up a whole page represent our cathedral, a local vineyards and a road up the Vosges, and this serves as an introduction to the three parts of the book. A series of vignettes of biblical subjects introduce the chapters which treat of the faith. The administration of the sacraments are dealt with in a very vivid manner to illustrate the chapters of the second part. Biblical scenes and pictures of the saints who practised the corresponding virtues, complete the chapters on moral life. Finally, several schematic drawings at the end of the chapters draw the child's attention to a salient point in the lesson.

The Unified Catechism in France

Edition of Canon QUINET and Canon BOYER

by Canon Charles QUINET

*General Secretary of the National Commission on the Catechism, Paris*¹

I. — In order to understand the catechism now in use in all French diocese, we must bear in mind one or *two historical facts*.

This manual succeeds the 'Catéchisme à l'usage des diocèses de France,' published by an episcopal Commission set up by the Assembly of the Cardinals and Archbishops, and which held its sessions in Paris from 1935 to 1937 under the presidency of His Eminence Cardinal Verdier.

Their Eminences wanted a unification of the text. This had become urgently necessary, as Cardinal Verdier repeated in this letter of April 1st, 1935 when he circularised the Archbishops about the projected new catechism.

In June 1937 the Cardinal of Paris, as president, sent the Archbishops the definitive text and wrote thus :

This catechism is the intermediate catechism, designed for the use of children preparing for their First Communion... It is well to note that this intermediate Catechism should be a normal résumé of Christian doctrine, the book in which every Catholic can find the traditional teaching of the Church. It is intended no doubt for children, but is in fact read by all the members of the great Catholic family. Already in some parishes a chapter from the large catechism is read from the pulpit at Sunday masses, with or without commentary, to the great good of all.

¹ Canon C. QUINET began his catechetical work in 1910 by publishing the *Exercices pratiques de catéchisme* (Tolra). In 1913 he collaborated with M. HÉNIN on *Pédagogie du catéchisme*. After the first world war, he went to Paris where he was named diocesan inspector of the religious instruction. He began the publication of the books which make up the "Quinet method." See *Lumen Vitae*, IV (1949), pp. 585-586). In 1941 he was appointed a member of the National Catechetical Commission. He became its general secretary in 1943. — Address : 19, rue de Varenne, Paris VII^e, FRANCE (Editor's note).

His Eminence added that it seemed "to the Commission that the traditional order should be kept in the new text and even to a large extent the traditional wording."

The authorities in Rome gave their approbation of the text, and at the same time pointed out about twenty modifications with references to the Catechism of Pius X.

Although not imposed but merely proposed (letter from Cardinal Verdier of June 1937), this text was adopted at first by more than sixty dioceses, then by every diocese in France.

In 1941, a new organisation dependent on the Assembly of Cardinals and Archbishops was created: the National Committee for the Catechism.

Its president was His Excellency (soon to become His Eminence) Monseigneur Petit de Julleville.

A wide enquiry was started in the dioceses of the occupied zone on religious teaching, then, as soon as could be, in the free zone.

One particular point in the enquiry struck His Excellency Mgr Petit de Julleville; he referred to it in his report on the catechism read at the Assembly of the Cardinals and Archbishops:

It is unanimously requested that the text of the national catechism (whose intrinsic worth is recognised) be simplified... for the text as it stands is beyond the intellectual capacity of the child.

Thereupon the Hierarchy instructed the National Commission to prepare a new edition of the National Catechism. This decision was quite in order, as His Eminence Cardinal Verdier had written in his letter:

After it has been in use for some time, improvements and additions will no doubt be called for, perhaps even a new arrangement.

A second enquiry was carried out by Canon Quinet, General Secretary of the National Commission.

It resulted in the following:

- seven dioceses asked for a complete recasting of the text;
- seventy for a partial revision.

At the same time, they sent up a wealth of suggestions upon what modifications were needed in the text.

From all this material we drew up about 20,000 fiches classified according to chapter and question.

The Commission worked for several years on these documents.

In January 1946, the result of the work was ready. It was presented to the bishops along with a text composed by His Eminence Cardinal Petit de Julleville who followed a new scheme.

The Assembly requested the Cardinal to try and harmonise the revised National Catechism and his own text. With the help of the members of the Commission, Canon Quinet worked at this and the present edition of the French catechism is the result.

It has seemed to us to be useful to recall the origin of this manual. It explains much and establishes the continuity of thought in traditional teaching.

2. — The *part to be played* by the book can be seen from the above : it is to be the vehicle of Christian doctrine for the child and its family, as Cardinal Verdier desired and also, no doubt, the seventy dioceses that asked for a partial revision.

3. — The following notes will indicate the *general structure* and arrangement of the doctrinal text of this catechism :

— 65 chapters instead of 70

— 429 questions instead of 607

In this text the work of His Eminence Cardinal Petit de Julleville has been taken into account. The plan has been modified : the teaching on Grace and the Sacraments comes in the second part, and Morality in the third. More space has been given to the Person and life of Our Lord. There are passages from the Gospels.

All the doctrine has been given while helping the child's memory as far as possible by means of notes.

4. — From this text three catechisms can be extracted :

— a little one of some hundred questions,

— an intermediate one of two hundred questions,

— a complete one containing all the questions.

5. — In drawing up the questions and answers, we have had to take into account the directives of the different dioceses.

All required a simplification, but the Commission soon found that it had to contend with two opposing trends : one body of opinion favoured an over-simplification and the other a simplification that was not too bare and inadequate. These latter wanted such doctrinal wealth and precision in the answers that the catechism would provide, as clear and complete as possible, a résumé of fundamental matters. Some bishops stated that " One must not forget that a catechism cannot condense and safeguard Christian truth except by precise and necessarily abstract formulae. "

The Commission settled on this policy :

- 1) The questions which were too long must be split up.
- 2) The answer must always repeat the terms of the question.
- 3) Whenever possible the question must be direct and personal.
For example : It will not be asked " What is perfect contrition ? " but
" When have you perfect contrition ? " " I have perfect contrition when... " etc.
- 4) The answer must never go beyond the question.
- 5) Rhythm must be watched.
- 6) Parallelism of formulae for similar or contrary ideas must be looked for.
- 7) Inversion in the construction of sentences will be avoided.
- 8) The number of abstract words were to be reduced to a minimum ; repetitions were not to be avoided ; express the same ideas in the same terms.
- 9) Taking into account the nature of a child's intelligence, anticipations were to be suppressed, and proofs given sometimes by affirmations and not always by reasoning.

6. — We cannot develop these ideas in this short space. But anyone interested can read the catechism and judge for himself the care taken by the Commission to carry out these directives.

We will add : whatever the text of the catechism, its teaching must still call upon a real pedagogic effort on the part of the masters.

It is in order to aid these efforts that we have, with the help of one of the principal Catholic publishers and of specialist designers of books for children, brought out an attractively produced manual.

At the head of each chapter we have placed a design in colours concerning some passage in the gospel which prepares for the assimilation of the lesson. This passage is followed by a little questionnaire.

After the actual lesson, with reference to the text of the catechism, we have given under the title ' for my life ' some little food for thought, a kind of orientation for making the religious truth sink into the child's life ; a prayer and finally the gospel text.

A design synthetises the impression of the whole. The chapter ends with a note on the liturgy which is connected with the chapter studied, some work to be done and suggestions how to do it.

This book in its modern style and according to the pedagogic methods to which the children are accustomed will set their minds and will to work.

We have no other thought than to lead our children to Christ.

Extract from the French catechism.



vingt-deuxième leçon

DIXIÈME ARTICLE DU SYMBOLE

...Je crois à la rémission des péchés.

LA RÉMISSION DES PÉCHÉS

VOUS avez vu que Notre-Seigneur comparait les fidèles à des brebis. Il disait qu'il était le bon pasteur qui donne sa vie pour elles. Il les aimait toutes : les brebis qui restent au bercail, et celles qui s'éloignent. Aussi les pécheurs s'approchaient-ils de lui, et les pharisiens murmuraient, disant :

« Cet homme accueille des pécheurs et mange avec eux. »

Alors Jésus leur dit cette parabole : « Quel homme parmi vous, possédant cent brebis et ayant perdu l'une d'elles, ne laisse les quatre-vingt-dix-neuf autres dans le désert et ne court après celle qui est perdue jusqu'à ce qu'il l'ait retrouvée ? Et quand il l'a retrouvée il la met sur ses épaules, tout joyeux, et revenant à sa maison, il convoque ses amis et ses voisins, leur disant : « Réjouissez-vous avec moi, car j'ai retrouvé ma brebis, ma brebis qui était perdue. »

Extract from the French catechism.

— 101 —

« C'est ainsi qu'il y aura plus de joie dans le ciel pour un pécheur repentant que pour quatre-vingt-dix-neuf justes qui n'ont pas besoin de pénitence. »

On comprend pourquoi nous récitons : « Je crois à la rémission des péchés. »

Jésus a donné les moyens d'effacer les péchés. Vous allez voir comment dans la leçon.

RÉPONDEZ. — De quelle comparaison Jésus se servait-il en parlant des fidèles ? Que lui reprochaient les pharisiens ? Que prouve la parabole de la brebis perdue ?

LEÇON

142. Quand Jésus-Christ a-t-il donné à son Église le pouvoir de pardonner tous les péchés ?

Jésus-Christ a donné à son Église le pouvoir de pardonner tous les péchés, le soir de sa résurrection.

✠ 143. Comment l'Église pardonne-t-elle les péchés ?

L'Église pardonne les péchés principalement par les sacrements de Baptême et de Pénitence.

POUR MA VIE. — Que de fautes j'ai à me faire pardonner ! Je pardonnerai moi-même pour que Dieu me pardonne et ne gardera jamais rancune à qui que ce soit.

PRIÈRE. — « Pardonnez-nous comme nous pardonnons à ceux qui nous ont offensés. »

PAROLE DE DIEU. — « Le Fils de l'Homme est venu chercher et sauver ce qui était perdu. » (Luc. XIX. 10.)

Extract from the French catechism.

— 102 —



LITURGIE. — Les vigiles, c'est-à-dire les veilles de Pâques et de la Pentecôte, a lieu la bénédiction des fonts baptismaux. Le célébrant bénit l'eau qui servira au Baptême, à ce sacrement qui efface le péché originel.

DEVOIR. — 1. Citez les pécheurs auxquels Jésus a pardonné dans l'Évangile ? — 2. Qui s'étonna un jour qu'il pardonne les péchés ? — 3. Qui fallait-il qu'il soit pour pardonner les péchés ? — 4. A qui a-t-il donné le pouvoir de pardonner les péchés ?

TRAVAUX. — Faites une série de frises ou de dioramas sur les paraboles dans lesquelles Jésus a exprimé ses sentiments à l'égard des pécheurs (Figuier stérile — brebis perdue — drachme perdue — enfant prodigue, notamment.)

The New Little Catechism of the Basle Diocese

“ Listening to God ”

by Roger NOIRJEAN

Curate at Tavannes, Switzerland

A new catechism has just come from the press : ‘ Listening to God. Manual of biblical catechism for the diocese of Basle for the use of the four first school years in French ’ (Porrentruy, Bonne Presse, May 1950 ; 175 × 220 mm., 132 pages, no indication of price). This little volume by Canon Cuenin, parish priest of Damvant, and illustrated by the Rev. André Monnerat, parish priest of Montignez, attracts attention in two ways. Before being sent to the printers, the projected text was submitted to the priests of the Jura parishes. The latter were able to criticise and make known their opinions and desires.

With the Jura, the Basle diocese counts 1,855,000 souls of which about 45 % are Catholics, an ethnic group of 110,000 persons speaking French and of whom half are Catholic. They set about publishing their own catechism rather than adopt the one in use in the neighbouring French-speaking dioceses, Friburg or Sion, or even over the Swiss frontier, Besançon, the old capital ; rather than translate purely and simply the catechism in use in the German-speaking part of the country.

In a prefatory note, the Bishop of Basle and Lugano offers “ to French-speaking priests and parents ” in his diocese “ this book for religious instruction designed for the Catholic pupils of the four first years of the primary school, ” for whom he declares it to be the ‘ official and obligatory ’ manual.

He sees in this manual “ a special advantage in that parents, especially mothers, will find in it a practical instrument by which they can themselves give their children religious teaching. They

will not simply need to put catechism questions but will also be able to explain Christian doctrine. Is it not for the mother to teach her little ones before they go to school, some prayers and some of the religious truths? Religious instruction, although given by various people, will keep the necessary unity, thanks to a manual which condenses the exposition and applications of the catechism and makes them lead up to the christianisation of life."

This catechism is, then, designed for catechists and for parents on the one hand, as the vehicle for instruction and explanations; on the other, for children as a handbook for study.

It is interesting to know that in the Jura, the law makes it compulsory to attend school for nine years, beginning at six years old. There is no secondary degree before the fifth year at school. The law lays down that there shall be one hour of religious instruction in the week, the lesson to be given by the master to all in common; the State provides a manual called 'Biblical stories.' The children are obliged to attend catechism throughout their school life. The hours for the course vary according to the localities, once a week or more, in the school building or in the church; this is a duty of the parochial clergy.

2. *Content; general arrangement.*

The table of contents sums up the matter of the 132 pages:

Preface by Mgr François von Streng

Plan of study

- | | |
|---|--|
| 1. <i>A</i> God our Master | 17. <i>A</i> The Annunciation |
| 2. <i>A</i> Praying to God | 18. <i>A</i> Christmas-Birth of Jesus |
| 3. <i>A</i> Our Father in Heaven | 19. <i>B</i> The Magi at Bethlehem |
| 4. <i>B</i> One God in Three Persons | 20. <i>A</i> Jesus in the temple |
| 5. <i>B</i> The Creator of heaven and earth | 21. <i>A</i> Jesus at Nazareth |
| 6. <i>B</i> Weekday and Sunday | 22. <i>C</i> Masters and superiors |
| 7. <i>B</i> The angels | 23. <i>B</i> Thou shalt not kill |
| 8. <i>A</i> The guardian angel | 24. <i>B</i> Good example |
| 9. <i>B</i> God creates the first man | 25. <i>B</i> Modesty and purity |
| 10. <i>B</i> God creates the first woman | 26. <i>B</i> Thou shalt not steal |
| 11. <i>B</i> The first sin | 27. <i>B</i> Thou shalt not tell a lie |
| 12. <i>B</i> Adam confesses his fault | 28. <i>D</i> The Catholic Church |
| 13. <i>B</i> God promises a saviour | 29. <i>D</i> Baptism |
| 14. <i>B</i> God gives the ten commandments | 30. <i>D</i> Supernatural life |
| 15. <i>C</i> The commandment of love | 31. <i>A</i> Jesus died for us |
| 16. <i>B</i> Mortal sin and venial sin | 32. <i>D</i> Our Mother in heaven |
| | 33. <i>A</i> Jesus rises from the dead |
| | 34. <i>B</i> Pardon of sins |

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| 35. <i>B</i> Jesus heals souls | 49. <i>D</i> The sacrifice of the cross |
| 36. <i>B</i> No pardon without sorrow | 50. <i>D</i> The holy sacrifice of the Mass |
| 37. <i>B</i> The prodigal son and amendment | 51. <i>D</i> How to assist at Mass |
| 38. <i>A</i> Jesus ascends to heaven | 52. <i>C</i> Pentecost |
| 39. <i>C</i> Jesus multiplies the loaves in the desert | 53. <i>D</i> The sacrament of Confirmation |
| 40. <i>C</i> The best promise of Jesus | 54. <i>D</i> Practical questions about Confirmation |
| 41. <i>C</i> The Last Supper | 55. <i>D</i> Death and judgement |
| 42. <i>C</i> Jesus is present in the Eucharist | 56. <i>D</i> The resurrection of the dead |
| 43. <i>C</i> Do this in remembrance of me | 57. <i>D</i> The Christian child's day |
| 44. <i>C</i> Jesus calls us to communion | 58. <i>A</i> Chief prayers |
| 45. <i>C</i> Preparation for communion | 59. |
| 46. <i>C</i> The benefits of communion | 59. <i>B</i> Practical confession |
| 47. <i>C</i> Practical questions about communion | 60. |
| 48. <i>D</i> Offering sacrifices to God | 60. <i>C</i> Acts for communion |
| | 61. <i>C</i> |

And the plan of study is as follows :

“ The lessons are not arranged according to the school year but in a logical order. The catechist may choose the lesson corresponding to the age of his pupils : each lesson, by the side of its number, has a letter indicating the four school years. ”

A. In the *first* year ; the child studies the prayers (p. 58-59) and 12 lessons marked with the letter *A*.

The answers between brackets are left for each of the following years. That leaves 27 to be learnt by heart in the first year. Their subject is God — prayer — the life of Jesus.

B. In the *second* year, the 12 *A* lessons are repeated and the 21 new ones marked *B* are studied with 85 new answers. The general aim is the formation of the child's conscience by the study of the fall of man, sin, the commandments and confession. Two practical pages (60 and 61) are devoted to the method of confession.

C. In the *third* year, 12 new lessons marked with the letter *C* are given and there is a practical page in preparation for First Communion. The lessons of the 1st and 2nd lessons will be repeated and there are 59 new answers to add to the 112 already learnt.

D. In the *fourth* year, the pupil takes the manual as a whole. The 12 new lessons with 55 answers, initiate him into questions concerning the Church, baptism, supernatural life, the holy sacrifice of the Mass, Confirmation, our last end. In more than 230 answers, he can learn by heart numerous biblical texts (underlined in the book) and complete the life of Jesus.

The matter has been arranged not according to the classic plan

of dogma, moral, sacraments, but following the economy of salvation as it has been unfolded in time, as the Creed sums it up, as the Church recalls it each year in her liturgical cycle. In actual fact both tendencies are represented ; the scheme lacks clarity and perhaps logic :

The methodical preparation for Confession and First Communion has presented a difficulty which has not entirely been overcome. Why does the vision of Moses on Horeb precede the creation ? Why does the great commandment of love find a place before the birth of the Saviour while the ten commandments of Sinai are dealt with after Nazareth ? Why does mortal sin appear between the commandment of love and the Annunciation, instead of in connection with Confession ? We very much doubt whether the children will grasp the connection between Good Friday, Easter, the paralytic on the roof, the repentant sinner, the prodigal son, the Ascension, the multiplication of the loaves, the Last Supper, Cana, the marriage feast, Noe, Abraham, Pentecost.

3. *Structure of the lessons.*

The 57 lessons are all formed in the same way : a biblical narrative ; an explanation, a ' practice ' which suggests concrete applications, some thoughts of gratitude, praise, contrition, love. Finally a questionnaire of 3, 4, 5 questions and answers defines the lesson and fixes it in the memory. Lessons 47, 51 and 54 give practical instructions instead.

4. *Vocabulary and language.*

The author has made a valiant attempt to write clearly and make use of current idioms. It is not at all easy to combine theological precision with simple words.

Here and there are turns of phrase which recall German influence : " pray ...on the street " (2). There are some difficult words : " the most necessary condition " (36), " to avoid dissipation " (45), " the family society of parents and children " (10), " that which causes the neighbour to offend ", " God is the father of truth " (27).

Some of the expressions are equivocal : " pay our debts to God " (31) ; " God lends a body to the angels " (8). " Take the place of " e. g., " Your parents take the place of God " (21), " you must respect (superiors) because they take the place of God " (22) ; " the priest takes the place of God " (34 and 37) ; " the Church takes the place of Jesus Christ " (47), etc., etc. There are some clumsily put phrases which jar : " God has given you an immortal soul ; but on entering into life your soul has been soiled by original sin ; it did not possess grace " (29).

5. *The typography.*

The typographical presentation is perfect ; well spaced and pleasing. The characters are easy to read, Bodoni 12, Roman and italic ; titles, sub-titles and answers are in brick red, the remainder in Rembrandt brown.

In order to avoid confusion, pagination has been avoided in favour of the numbering of the lessons, on the left at the bottom. It was good psychology to have dropped the word ' lesson. '

One entire lesson is confined to two pages facing each other and this seems to us to be a good didactic method.

Each lesson is appropriately illustrated, except numbers 47, 51 and 57. These vignettes make use of light and shade, half shades and white to be very effective. Neither affected, subtle nor too simplified, they keep to the essential and give the impression of a healthy and truly religious art.

The book is bound in beige cloth, ornamented with a design.

6. *Psychological adaptation.*

It will certainly give children pleasure to turn over the pages of this fine book. The little ones of the first year who can hardly read it will enjoy the pictures and listen to the catechist or their mother. Those of the fourth year will, we think, find it most to their liking. One would like to see more comparisons taken from everyday life. They have not all the aptness of the following : " Jesus is the friend of sinners not to help them to sin but to deliver them from their sins. Like the doctor is the friend of the sick, not to make them ill but to heal them. "

Is it wise pedagogy to teach little children the difference between mortal and venial sin (16) ? between perfect and imperfect contrition, both good (36) ? Does it not risk their choosing mediocrity ? It is hard to say. As for speaking of " small sins " (16), " my little faults, " one should look with adult eyes, not as a child sees. And if Jesus knew beforehand that I should be a sinner (34), what is the good of fighting against evil ? If we foresee " when you will be a prodigal son, " it is as though relapse were the normal thing.

7. *Its appropriateness to the milieu.*

The population of the Jura, more workingclass than peasant, is greatly mixed as we have said ; if in the north, which is mostly agricultural, the villages are mainly Catholic, in the industrial south Protestants and Catholics mingle. No doubt that is one of the rea-

sons for the biblical character of the manual. We see in this a great advantage, for it was the same source from which the Fathers of the Church drew their inspiration for their living catechisms. The passages have been well chosen and faithfully translated. Accommodations of texts are rare ; what there is, is not always commendable ; for instance, the tree of the knowledge of good and evil becomes the tree in the middle of the garden (11).

As the catechism will be read by Protestants — there are many mixed marriages — it was doubly desirable to avoid exaggeration.

Is it a duty to pray before and after meals as answer 7 and 225 affirm ? Does God love me more than He loved Noe (8) ? Is our body more perfect than that of an animal (25) ? Did Jesus order us to communicate (47) ? Did the apostles speak every language (52) ? All seem to us to be questions to which it is presumptuous to reply with an unqualified ' yes. '

The teaching on the Mass is poor ; it suffers from the fact that the Eucharist has been centred on Communion. The explanation of Mass, according to the study plan, is left until the year after the First Communion ! The social aspect seems to be ignored. It is not theologically exact that the offertory is the offering, as question 194 states.

Is the very individualistic character of the whole manual to be attributed to a Protestant influence ? The sentiments suggested in the practical sections talk constantly in the first person singular : I, I,... Me, Me.

" God wishes to be the Father of all men. He wishes us to pray for one another, that we shall say : Our Father and not, my Father ; give us and not give me. Practical : What happiness ! I have a Father in heaven ! My God, I am your little boy, your little girl... I can ask you for everything which I need for my soul, for my body " (3).

Grace is " something of Himself which God has put in your soul " (9) and (29).

At baptism, " Jesus is united to my soul " (30, cf. 29).

One communicates to become strong, for one's own benefit (44).

The priests of the diaspora will regret, one would think, that the new manual presupposes instruction being given by the parents and in the family itself. This, certainly normal in a Christian country, is disappearing more and more ; in fact, in the regions confided to the ' Missions to the interior, ' the catechist has to rely mainly on himself. The children at the start very often do not know how to make the sign of the cross.

The weak points which we have taken the liberty of pointing out here and there must not obscure the great advantages of the new manual. Instead of a collection of 586 questions and answers, more or less commented in notes, a collection for all classes alike, we have here an attractive handbook of incontestable pedagogical value. Never before, we believe, has its like been seen in Romansh Switzerland. The first step, the new form, has been taken ; now we may hope for the second, that of a renovation of the matter, a kerygmatic catechism : *omnia instaurare in Christo*.

The New German Catechism

by Clement TILMANN of the Oratory,
*One Author of the New German Catechism*¹

I. *Historical synopsis.*

For the compiling of his catechisms, Peter Canisius took his inspiration from the 'Summae' of the middle-ages which, at the head of each chapter, placed a title in the form of a question; from this they derive their name of 'quaestiones.' The answers, even those of the little catechism, are longer than those of our present catechisms.

In subsequent times, the texts were abridged for the sake of the children. But, in this way, the questions and answers became dry, positive, poor in sentiment and imagination, and a text which was at one and the same time statement and explanation to be retained, became a mere formula to be memorised.

Deharbe, who produced, about a hundred years ago, his universally known catechism, was the first to improve on its construction. He made a distinction between the statement and the text to be learnt by heart. He reduced the matter and brought out the most important points of doctrine. In this way, he alleviated the verbal memory of children and addressed himself more to their intelligence and their intellectual memory. However, he did not succeed in really understanding the requirements of the intelligence and the heart of a child. Rev. Fr. Linden, S. J., had no greater success. In his opinion "The contents of the catechism must be dry and not very agreeable to children. — Brevity imposes this."

Against these ideas the Munich catechist Heinrich Stieglitz and Wilhelm Pichler opposed themselves... They compiled their catechism expounded in which the Christian truth is presented to children in simple didactic language, and then summarised in a few concise statements.

¹ See biographical notice in *Lumen Vitae*, IV (1949), p. 529. — Address: Dittlerstrasse 10, Munich-Solln; GERMANY (Editor's note).

2. *Usage.*

The catechism is not just a book to learn by heart, it is also a *statement of doctrine to be unceasingly reviewed*. The explanation takes place at the time of the lesson. Later, the catechism can be used to recapitulate and study the lesson. If no account is made of this double usage of the catechism, one is faced with an insolvable dilemma: either the explanation contained in the questions and answers is lengthy and agreeable, in which case it can only be retained with difficulty, or it is brief and its dryness repels. *The very nature of the catechism demands the co-existence of a didactic text with a concise one.*

3. *Contents; general order.*

God Himself points out the way. Let us see how He reveals Himself to men.

1) He does not make use of thesis or of definitions. He manifests Himself primarily by acts and in events. The words which eventually accompany these are generally stirring, they penetrate to the very heart of man, or are narrowly connected with the events, indicating their meaning. The divine works reveal God to us. The teaching of the catechism must therefore proceed from objects to ideas, from the works of God to His existence, from special events to general truths.

2) What God wishes to tell us, Christ summarises in "The Good Tidings of the Kingdom of God." Paul assures the transmission of the "Gospel of Jesus Christ." Catechetical teaching must carry with it the dynamic force of the Good Tidings, producing joy and happiness. This is in conformity with Divine ways and the characteristics of the child.

3) Saint Paul sums up his preaching in the words "The Gospel of our Salvation" (Ephesians I, 13). The catechism cannot be merely a statement of abstract truths; it must address itself personally to man, exhorting him to conversion, to faith, to love etc. and showing him persistently his own end.

4) In the Epistles of St. Paul, we often come across the words "mystery" and "economy." They express, in a live unanimous way the divine plan of Redemption, the organic whole of the most sacred truths. The catechism owes it to itself to show the child the intimate cohesion of all the individual truths, and must not just present religious truths one after the other, the fundamental idea giving life to the whole.

5) In the statement of the Christian truths, *the primary source is constituted by the teaching of Christ*, and after comes the apostolic teaching, the Old Testament, the ecclesiastical authors and, finally, interpretations and explanations by reason.

6) *Behind the apparently scientific abstractions*, such as sin, grace, justification, redemption, sanctification, heaven, etc..., God in person must

appear. The Father who calls, seeks, forgives, saves, sanctifies and beatifies us.

The principles given above sanction the general order of the new German Catechism.

Let us, primarily, state that this catechism, based on the historical setting of the Redemption and centred on Christ, upholds the traditional catechetical formulae — The Credo — The seven Sacraments — the Ten Commandments — the Theological virtues etc., which constitute its framework. But it refuses to set them out automatically, for the following reasons :

1) They have not the same degree of importance. The symbol greatly surpassed the others by its age and intrinsic value.

2) The organically associated elements will not, without suffering violence, admit of being serialised. The sacraments must be entered in the doctrinal section, they cannot be considered merely as a means of moral life. On the other hand, the moral code and the sacraments are very closely connected, the doctrine of morals deriving in part from the sacramental doctrine. A simple apposition of the two doctrines cannot therefore suffice.

3) In the Credo, the catechetical structure of which is incomparable, the place is indicated which both the moral and sacramental doctrines must occupy. The Credo, therefore, necessarily constitutes the general framework of the catechism ; all the catechetical matter and the secondary formulae themselves will therefore be inserted there.

The New Catechism begins with an introductory and general statement entitled '*The Good News of the Kingdom of God.*' It treats briefly of the coming of God, of the announcement, preparation and advent of Jesus Christ in His Church and the final accomplishment at the end of times. This introduction, showing the essence and purpose of the divine plan, is given us by Jesus Christ Himself at the beginning of His public life.

The *doctrine on God* is then given : it commences with the works of God and reproduces the teaching of Christ on God the Father. Then follow the doctrine on creation and that on original sin. The Christology corresponds to the three stages of the life of Our Lord.

- His Public Life and teaching.
- His Passion and the work of Redemption.
- His Resurrection and Glorification.

The active life of Jesus occupies a more important place than hitherto. The person of Jesus and his work, his role as master and

model, as herald and founder of the Kingdom of God, even his human qualities are now brought out in a more striking manner. In each article, particular stress is given to the redeeming value of the truths enounced and on their importance to us.

The Christology is the *central part of the catechism*. In its essence, it holds the teaching which follows on the Church, the life of the Christian through supernatural grace, the action of Our Lord in the sacraments, the eschatology. All the other points are not additions, but explanations of the Christology.

This basis given, it is possible to expound the most profound mystery of our Faith, the mystery of the Most Holy Trinity. The order thus established conforms with that of divine revelation. The Son and The Father were manifested in the earthly life of Jesus ; it was chiefly at Pentecost that the Holy Ghost revealed himself to us. All this complexity of words, facts and events enlightens us on the doctrine of the Holy Trinity taught by God himself, and gives us a foretaste of the most intimate mystery of God. Thus, our task will not consist in teaching abstract conceptions on the nature and Persons of the Divinity, but it will be that of rendering the children capable of understanding something of the contents and plenitude of this mystery.

As for the Christology, the doctrine on the Church is presented in the historical setting of the Redemption. The Church appears, in the public life of our Saviour, as the gathering of his disciples, as the new chosen people, guided by Jesus and the Apostles, with Peter as supreme pontiff. The hour of the death of Our Lord on the Cross, is truly the hour of the birth of the Church ; on the day of Pentecost, she is animated by the Holy Ghost and affirms herself in the face of the world. There follows a series of explanations. In this way, the Church is seen as the Mystical Body of Christ being manifested to all on the day of Pentecost. Once again, Revelation has guided us in our teaching.

We then come to the subject of the Church actually in existence. Her organisation, her ministers and her invisible members.

After which, the attention is directed to each Christian, each individual living in the Church from whom he derives his salvation. The main article is entitled 'The Christian in the Church' or 'Our life in Jesus Christ.' To understand what follows, a brief remark is necessary. It is essential for the clear understanding of the Christian life to show the acts of a Christian as deriving from his new birth, his new being. The German catechism thus unites the principal sacraments (Baptism, Confirmation, the Holy Eucharist)

with the fundamental Christian virtues. The moral life, the ten commandments are taught later. The matter is therefore set out as follows : 1. Conversion to Christ. 2. Baptism. 3. Grace. 4. The fundamental virtues, Faith, Hope, Charity, Love of our neighbour, Humility, Accomplishment of the Will of God, Sin, Penance, Perfection. These virtues are typically Christian. They should not have been inserted without qualification in the Commandments of God. Then comes Confirmation and the Eucharist. The Holy Eucharist allows of a retrospective conclusion of the second part.

The third section is entitled '*The Christian in the World.*' Man, re-born by Faith and Baptism, now goes out into the world. There he finds the family, property, social organisations etc. It is here that the Ten Commandments are explained, without giving them more scope than what they really contain.

To the Ten Commandments, the outline for confession (for the examination for confession), is naturally added the Sacrament of Penance, or, in other words "the Christian throughout the different phases of life." In the state of sin (Sacrament of Penance), in sorrow and sickness (Extreme Unction), in the religious state, or the state of priesthood (Holy Orders), and in the married state.

The conclusion is reached with the last ends of a Christian, followed by the complete realisation of the Divine Plan in the Eternal Kingdom. This realisation does not only comprise the Heaven of souls, but embraces the destiny of the whole creation, the perfection and beatification of souls and bodies, of individuals and societies, of men and the universe, in the kingdom where God will reign eternally.

4. *Structure of the Lessons.*

The catechism has to serve as a recapitulating book, and must reflect not only the short version, but all the aspects of the course of religion, the ideas and events, the explanations and elaborations of the summaries to be memorised — the practical applications. Far from being reduced to dry statements, it must present all the wealth of teaching, the unction and beauty, the interesting and pleasant aspect, the clearness, respect and piety.

In this the development must follow the intellectual process. That is why, the text begins with an event, usually borrowed from the Bible and containing, if possible, all the elements bearing on the subject in question. A picture heading it will illustrate the particular episode.

The attention and interest thus awakened, the doctrinal and

moral truths follow, logically and consecutively arranged, but in such a way that all the essential words are well in evidence.

The short versions to be learnt by heart could take their place here, but it has seemed useful to insert in this section *reviewing questions, questions without answers* bearing on the essential points of the doctrinal text and the text to be memorized. In this way, the child can see whether he has really understood everything, and it will also make the questioning easier for the catechist. The replies to these questions can be matter for homework. This method exercises the verbal memory and also the intellectual one. It teaches the pupil to answer in his own way.

Then follow concise statements in the form of questions and answers; they express the essential points with brevity and wealth of meaning. These questions need not be as numerous as in the past, as they are solely for the purpose of memorisation.

The doctrine once explained, the child must be encouraged to bring the truth into his own life. This is the role of the third section; the texts referring to practical applications; additional texts. They have various headings: 'Application to my life,' 'Example taken from the life of the Church,' 'Prayer,' 'Word of God,' 'Religious talk,' and so ends the development.

5. *Psychological adaptation.*

The structure of the lesson *takes into account the different types of children*. 10 % only of these are captivated by the rational approach, 90 % are drawn by sentiment, facts, actions. The old catechism only catered for the 10 %; the new one endeavours to reach the totality of the children.

This manner of teaching applies itself to all the faculties of a child. It aims at the intelligence, the memory, the activity, the will and understanding, the searching faculty, the heart and action.

14. Das Zusammenleben der Menschen

Vor etwa hundert Jahren hielt Bischof Ketteler von Mainz eine Predigt auf dem Rodusberg bei Bingen. In dieser trat er für das Recht der Armen und Unterdrückten ein. Darauf wurde er in einer kirchenfeindlichen Zeitung heftig angegriffen. Dort schrieb man: „Der Bischof möge sich merken, daß uns an Schiffsknechten, Bauern und Tagelöhnern nichts gelegen ist.“

Darauf hielt Ketteler auf der Kanzel des Mainzer Domes eine Predigt, in der er sagte: „Wir können nicht aussprechen, wie uns diese Äußerung tief verletzt und empört hat. Wir bekennen mit Jubel und Freude, daß uns an jedem Schiffsknecht, Tagelöhner und Bauer soviel gelegen ist wie an jedem Fürsten und König, daß wir die Menschenwürde hoch über allen Unterschied stellen, der sonst die Menschen trennen kann, und daß wir unaussprechlich eine Denkweise beklagen, die den reichen Fabrikanten höher schätzt, als den armen Bauer.“



Papst Leo XIII. schreibt: „Alle Menschen sind darin gleich: sie haben dieselbe Natur empfangen, sind zu derselben Würde der Kinder Gottes berufen, und allen ist ein und dasselbe Ziel bestimmt.“ Darum sollen wir alle Menschen ohne Unterschied achten und höflich mit ihnen verkehren.

Gott will, daß jeder ein menschwürdiges Leben führen kann. Darum hat jeder Mensch auch das Recht auf Arbeit und Wohnung und auf so viel Unterhalt, daß er eine Familie gründen und ernähren kann. Niemand darf ihn daran hindern. Wer einen Menschen wie einen Sklaven oder wie ein Tier behandelt, vergreift sich am Ebenbild Gottes.

Nach dem Willen Gottes gibt es unter den Menschen auch Unterschiede. Es gibt Eltern und Kinder, Alte und Junge, Vorgesetzte und Untergebene, Stände und Berufe vielfacher Art. Jeder Mensch hat seine besondere Stellung und seine besonderen Rechte. Diese sollen wir anerkennen nach dem Grundsatz: Jedem das Seine.

Die Menschen sind verschieden, damit sie sich gegenseitig ergänzen und helfen. Papst Leo XIII. sagt: „Die Gemeinschaft der Menschen soll ein Leib sein, der viele Glieder hat. Von diesem ist eines edler als das andere, aber alle sind füreinander notwendig und für das gemeinsame Wohl besorgt.“

Vor allem sollen wir daran arbeiten, daß die Erdengüter gerecht verteilt werden. Es darf nicht sein wie in einem Körper, in dem alles Blut im Kopf zusammenfließt. Ein solcher Leib ist krank. Wenn aber alle Glieder vom Blut durchströmt werden, dann ist der Leib gesund. So sollen auch alle Glieder der Gemeinschaft teilhaben an den Gütern der Erde.

Eine gerechte Ordnung werden wir aber nicht erreichen, wenn wir uns nicht bemühen, einander zu lieben. Papst Pius XI. sagt: „Die wahre Zusammenarbeit ist nur dann möglich, wenn sich alle als Glieder einer großen Familie und als Kinder desselben himmlischen Vaters fühlen.“ Die Liebe muß also die Seele der menschlichen Gemeinschaft sein.

Rückblick: 1. Warum wurde Bischof Ketteler angegriffen? 2. Was bekannte er auf der Kanzel des Mainzer Domes? — 3. Was gehört zu einem menschenwürdigen Leben? 4. Worauf hat jeder Mensch ein Recht? 5. Worin sind alle Menschen gleich? 6. Worin bestehen Unterschiede zwischen den Menschen? 7. Warum sollen die Erdengüter gerecht verteilt werden? 8. Was ist für das Zusammenleben vor allem notwendig, damit wir gut miteinander auskommen?

MERKSÄTZE

25. Warum müssen wir jeden Menschen achten?

Wir müssen jeden Menschen achten, weil jeder Mensch nach Gottes Ebenbild geschaffen, durch Christi Blut erlöst und zur ewigen Seligkeit berufen ist.

26. Woron sollen wir uns im Zusammenleben mit unsern Mitmenschen leiten lassen?

Im Zusammenleben mit unsern Mitmenschen sollen wir uns leiten lassen von Gerechtigkeit und Liebe.

27. Wie heißt der wichtigste Grundsatz der Gerechtigkeit?

Der wichtigste Grundsatz der Gerechtigkeit heißt: Jedem das Seine!

Für mein Leben: Ich will dafür sorgen, daß die Schwachen und Armen in unserer Klasse zu ihrem Recht kommen. Keinen will ich verachten.

Wort Gottes: „Einer trage des andern Last; so erfüllt ihr das Gesetz Christi“ (Gal 6, 2).

„Keiner sei nur auf seinen Vorteil bedacht, sondern auch auf den des andern“ (Phil 2, 4).

Aufgaben: 1. Wie kannst du mithelfen, daß ihr in der Klasse schön zusammenlebt? 2. Wodurch wurde im letzten halben Jahr das Zusammenleben in der Klasse gestört oder gefährdet? 3. Wie kannst du die Höflichkeit in der Schule üben? 4. Was darf der Meister vom Lehrling erwarten? 5. Welche Rechte und Pflichten hat der Arbeiter in seinem Betrieb?

Grundsatz: „Keine wahre Liebe ohne Gerechtigkeit und keine wahre Gerechtigkeit ohne wahre Liebe“ (Kolping).

“ Catechism ” Books and Milieux

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by
and

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INTRODUCTION

Need for a sociological adaptation.

Children are not disembodied intellectuals : they do not live outside time and space.

Perhaps the mechanical recital of abstract formulas learnt out of a dull text-book might be justified when children lived in a calm Christian atmosphere. It is possible that these unintelligible formulas were one day assimilated... then put into practice (!).

Today the children (especially those in the big towns, although the problem is even far more general still) are in the ceaseless turmoil of a world which makes multiple and ever stronger impressions on the young mind.

The children read newspapers and magazines, listen to the Radio and go to the pictures almost every week. Trains, motor-cars and aeroplanes have accustomed them to speed and made known foreign lands. The whole atmosphere of life has changed : and is far from being Christian...

In these circumstances, *it is not chiefly a matter of instilling ideas in the children, but of getting them to adopt a right attitude.* Education

¹ See the biographical note in *Lumen Vitae*, II (1947), p. 241. The ‘ Cours préparatoire ’ of “ Vivre en chrétien dans mon quartier ” appeared in the Éditions Ouvrières. — Address : 24, rue La Fayette, Paris IX^e, FRANCE (Editor's note).

² See the biographical note in *Lumen Vitae*, I (1946), p. 499. Since the publication of his article *Un catéchisme rural* (I, pp. 499-505), l'abbé A. Lanquetin has become chaplain general of the Family Rural Movement. He has brought out : *Bible familiale et liturgique* (Desclée, Saint-Jean), *Sainteté rurale* (Paris, Éd. Ouvrières), *La Flamme du Foyer* (Paris, Collection “ Mon Village ”). — Address ; 13, rue du Docteur Roux, Paris XV^e, FRANCE (Editor's note).

should not be separated from instruction : to succeed in this, an efficacious pedagogy is necessary.

We must never forget that life is lived outside the Catechism class and we must help the children to become fully aware of their Christian religion in the particular society in which they live.

We must make Christian adults of the children ; therefore we should teach them to live now as Christians.

Thus through instruction, the man of to-morrow is formed.

The children will have to make decisions or choices in the concrete affairs of daily life at home, in school and when playing with their friends.

They will learn to live their Christian life in its real context, by discovering what is the right thing to be done in various contingencies.

It will be, if the expression be allowed, a truly ' climatic ' education.

Therefore, a religious text-book should try to satisfy certain requirements.

It will, of course, include the ' National ' text of question and answer ; though we should like it to be shorter, simpler and more concrete. It provides a common syllabus for the whole country and a common denominator for the various types of children.

But this text cannot be presented in the same way to all the children of Paris, whether they live in Auteuil, Belleville, or Clichy... or to the children of Lyons, Marseilles, Toulouse and Cherbourg... to the children in the little villages of Poitou, the Alps or Massif Central.

A sociological adaptation is necessary.

II. ADAPTATION TO URBAN ENVIRONMENTS

by Yvan DANIEL

We will consider only books for town children.

These books should be well drawn up and plentifully illustrated. The children look at drawings and photographs every day. Preference should be given to the latter as they have the advantage of being true, actual and lifelike.³

Photographs of things and familiar events. Photographs of the

³ One exception : Biblical and Gospel scenes gain greatly by being illustrated with drawings, and not photographs.

district with its streets, shops : the butcher's, grocer's, café, the Cinéma, school, Town Hall, Church...

Photographs of the home with the mother preparing the meals, the father coming home from work, an elder brother mending the wireless set and a sister talking about the shop where she works.

Photographs of work : the crafts they know, the profession they may choose later on ; the factory workshop and office are already known to them, through the everyday conversation they overhear.

Photographs of children : these show them their own playmates in their normal behaviour.

The examples chosen to explain and illustrate doctrine should be set within the daily round of the child's life.

Often the children live in low priced dwellings, which are a blot on the outskirts of the big towns, and very often in vast tenements without any privacy of home life. This point should be taken remembered and taken into consideration.

The children are accustomed to a certain comfort due to electricity : lighting, heating, electric irons, radio, frigidaire ; they soon will be able to add television... they pride themselves in dabbling at mechanics, they tell the distinguishing features of various marks of cars and aeroplanes... and their school lessons, being more on scientific than humanist lines inclines them still more in this direction.

The children live amid the gravest social problems : in their presence people talk about the employer, trade unions, strikes, political parties, war, the rich and the poor, marriage, love, family... Nowadays children move earlier than formerly in an adult atmosphere and they are influenced by it. Therefore, in the presentation of the religious ideal, one must make use of this customary background.

This means that the examples chosen and the vocabulary adopted must be living and straightforward ; we can no longer be satisfied with so-called edifying stories.

The following are some attempts made : ⁴

First of all on the subject of *duty*. We must be proud of our duty. Work has become fatiguing because of Adam's sin, but it is not a burden, and we should not be too quick to get rid of it.

⁴ Taken from the book "*Vivre en chrétien dans mon quartier* .. : Intermediate course pages 24, 74, 84, 124.

Our work serves.

The workman who starts an engine and all who have shared in the making of it from the engineer to the unskilled labourer...

The peasant who sows the seed and all the harvesters...

The engine-driver and all the wagon makers...

The butcher, baker, shoemaker, mason, carpenter, typist, shop assistant, accountant and all those who work.

Their work, their craft is useful and good.

For they each give something to their fellows, their strength, their brains.

Work is doing the will of our Heavenly Father each day *at our post*. The "Saints" we admire, our "Patrons" did not become Saints by doing extraordinary things but by doing their daily work *well*.

Our daily work is the continuation of our morning prayer.

Our work is a most beautiful prayer.

THE POWER STATION

(To illustrate the notion of sin)

The power station produces the current, electric "life." This life passes through the wires to go into the houses and give life to the bulbs. How dull is the dining room lamp when the light does not bring life to it... but press the switch and the whole room is filled with light. When there is a bad connection, a bad installation the bulb makes a mess of the electric life, the light goes on and off. If there is a short circuit, we get a fuse, the bulb gives no light.

All these lamps *live together*. When the light goes off, they all go off; if there is a short circuit, all the lamps grow weaker.

George, Peter, Henry, Joan, Pauline, Magdalen do not forget this: Venial sins are "cuts" in the light. Beware of short circuits.

Mortal sin is a breakdown: the current, life does not pass through.

MAURICE AND HIS HOUSE

(To illustrate the notion of brotherhood)

Maurice is very pleased. Daddy has bought some land and is building a house on it.

Maurice is very interested in the building of the house, but he never imagined it was so complicated.

First, Daddy makes the plans and digs the foundations. Then, with a mate, he puts up the walls, and what a lot of bricks were needed! Then a carpenter comes and does the framework for the roof. Then Daddy buys not bricks but tiles.

When the roof is on, another friend of Daddy comes along. They spend days plastering the walls. "Now the rooms are nearly finished," thinks Maurice... The joiner comes to put up the doors and windows, then the glazier the electrician, the plumber, the painter who does the wall paper and makes all the rooms light and bright.

Maurice counts all those who have "worked" to give him a house... This is "helping one another," we cannot get on without the help of others.

GEORGE MARRIES MAGDALEN

(Explaining marriage)

George is 22 years and works in a printing office. Everybody knows that, when help is needed, he is always ready.

Magdalen is 20 years of age and a typist. She is a girl with a smile always on her lips.

George and Magdalen have known each other for some time, ever since they met during the Christmas preparation for the children of the "workless." The families know and esteem each other. Nobody was surprised when George and Magdalen announced their engagement: they were made for each other. Their neighbours and friends think what a fine family they will make. As they walk along looking so happy, people turn round as if Happiness itself were passing by: a Happiness willed, encouraged and blessed by Our Heavenly Father.

If only all marriages were like that of George and Magdalen!

It will perhaps mean a change in methods, and in the style and arrangement of text-books, but it is no use simplifying the teaching if one clings to the same methods.

As long as religious ideals are presented to the children of today in abstract terms which they are obliged to study before being led to live, all the wealth contained in these terms, these ideals will never be assimilated.

A more 'climatic' education will teach the children right social attitudes and habits; they will then behave as Christians and prepare themselves for a Christian adult life.

And is not this the aim of our religious teaching?

II. RELIGION TEXT-BOOK FOR RURAL AREAS

by Albert LANQUETIN

Think for a moment of the conditions under which the catechism is taught in the country.

The church is the only meeting place, cold in winter, its benches are uncomfortable, and respect for the Blessed Sacrament makes relaxation impossible. The lesson takes place usually after schools when the children are hungry and tired.

Under these conditions, the catechist can hardly ever fix their attention. Would it be the same in other surroundings and at a more

convenient time ? The parish priest is not usually a born pedagogue ; at least, he knows his doctrine. However, in the 12,000 French parishes without a resident priest, he must often find a substitute. Very rarely will he find a trained catechist and he has neither the time nor the possibility to train one himself.

The result is — the easiest way out ! The official catechism is drummed into the children until they can patter something out. Most of them give out words they do not understand. For the majority, it is simply a question of juggling with words far from being understood (and, to their mind, not understandable) so as to reach eventually the stage of Solemn Communion. Hence the numerous ‘howlers’ at which we readily laugh, whereas we should weep since such answers reveal the criminal stupidity of the system.

But what else can be done ? Ignorant catechists, speaking out of the abundance of their heart, teach grave errors which would be heresies if there was the will to break with the Faith !

Get the catechists to study a text-book of simple and practical catechetical pedagogy, adapted to the rural ‘milieu,’ would seem at first sight to solve the problem. This text-book exists : *Le catéchisme au village*.⁵ It aims chiefly at giving a live presentation of doctrine and inculcating the missionary spirit of the Gospel. This spirit of itself would spare rural catechists learned methods which might embarrass them and make them lose sight of the essential.

Nevertheless, many voluntary catechists are still incapable of understanding this book, as simple as it is. Moreover this kind of text-book after a rapid reading, is in danger of being left on the shelf.

Must we then give up the effort of quickening the faith of country children whose parents do not perform their duty of Christian educators ?⁶

It was thought that a possible solution might be to give the children themselves a textbook which would bring them the Good News of redemption through Jesus Christ in a language adapted to their age and condition.

The catechist, for her part, obliged to use this book to prepare her lesson gradually would acquire, together with solid doctrine, a sense of the Faith to be aroused in her young listeners, and of the charity to be infused into their lives.

⁵ A. LANQUETIN et M. MUNICH, *Le catéchisme au village*, 1 vol., 208 p. with 16 photos hors-text, Paris, Éd. ouvrières, 280 frs.

⁶ V. DANIEL et A. LANQUETIN, *Vivre en chrétien au Village*, Average Course, 3rd ed. Paris, Éditions ouvrières, 138 fr.

The first book to appear was the intermediate course (in preparation for Solemn Communion). It is entitled : *Vivre en chrétien au village* ⁷ in order to show its debt to Abbé Daniel's book a pioneer in the adaptation of the catechism to the state of life (with him it was the working class).

We shall not do more here than mention this intermediate course about which an article has already appeared in *Lumen Vitae*.

The *Preparatory Course*, published last year, is much more characteristic of our effort to put life into religious instruction in the countryside and indirectly to train rural catechists.

Vivre en chrétien au village has been written for children aged 7 to 8 to prepare them for their First Communion, but admittedly it is only really effective in the hands of 9 year olds, already capable of reflexion. It is in three parts :

1° *God loves his children* (ideas about creation, existence of God and his attributes, His fatherly goodness, etc...);

2° *The most wonderful of true stories : The story of Jesus* (concluding with the Mystery of the Redemption : Eucharist, Cross and Resurrection);

3° *Francis' great Family* (The Church and the sacraments); and an appendix : *Francis' Calendar* (the way in which the country child can live the liturgy).

The book has been worked out in collaboration. Country parish priests, mothers, teachers, children even, have had some influence in the composition of the work both in the text and choice of pictures.

Part One. — In order that our children think as Christians, *it is necessary that their surroundings speak to them of God.* A corn field should tell them of God's love. On seeing their father sow wheat (page 13) or the carpenter plane his wood (page 15), *they must know that both work with God*, who has made the earth, corn, sun, the rain, wood and iron and man's muscles and soul.

Already in the first few pages of the book, one understands better the advantage of the catechism in harmony with the state of life. Every day the child in the country sees the fields, cows, streams... We want them all to become so many reminders of God.

The small Parisian does not see sheep or cows in the streets of Paris. It will be necessary to show him a photo of a working-class child bringing home his tin of milk and make him understand that, without God who made the cows, he would not have any milk in his bowl. Nevertheless, one can put the difference.*

⁷ A. LANQUETIN, *Un catéchisme rural*, in *Lumen Vitae*, I (1946), pp. 499 and followings.

To make objects and actions express religious and Christian ideas is quite an art of spiritual formation, and it is as justifiable as Our Lord's method of teaching in parables.

The mere beauty of his natural surroundings inclines the country child to worship God. Here, photography plays an important part, beauty of the mountains, the sky with its clouds, the woods, the green fields where white sheep graze (page 17), the beauty of the blossom which will give its fruit (page 18), beauty of the goat suckling its kid (page 19)...

Then follows the human testimony :

The small girl (bigger than the small readers of 9 years old, worshipping after having thought of all the beautiful things made by God (page 24). The Moslem who worships in the desert (p. 25), the trappists who worship in the field (p. 26)... After this chapter some catechists have been able to obtain a great improvement in the children's attitude while at prayer. For where can you expect children in dechristianised areas see God duly worshipped ?

(The photographs show the children real documents, which drawings could not do).

In the country, it was necessary to give a large place to the chapter on *the body and the soul*, because of the daily company of animals and the materialist influence of a State school.

We start with a naked baby in order that there shall be no possible confusion with regard to the body (for certain children, the body is the bust, as contrasted with the head and members). This baby has already a mind which he will use when he goes to school (p. 29), whereas the dog will never be able to read (p. 30) and the colt, while it has a heart and a brain, has no rational soul (p. 32).

Part Two. — In part two, we have had recourse to a fiction : the reactions of Christian children to the Gospel narrative. This example helps those in dechristianised or indifferent areas.

On her return home from catechism class, Susan tells Germaine, confined to her room as a result of an accident, what the parish priest has been saying. She does so in simple, childish language.

Susan and Germaine are village children. Germaine has a little brother who will get hold of the boy readers.

As country-folk, all three are proud of the shepherds' visit to the Child Jesus. The remarks they make put life into the instruction. In their own way they give the lesson. When the question arises for Germaine to make her First Communion in her room, they agree that the essential happiness is neither the white dress nor the feast, but to receive Jesus.

Part two is entirely centred on supernatural and theological *charity*, but practical in application : a double page of drawings (pp. 74 and 75) shows how the village child can love, as Jesus told us to, by rendering service and giving pleasure to all kinds of neighbours.

Part Three. — Francis' great family... is very large, immense !... On earth there are Christians in all four corners of the globe. United they form *the*

Church. (The more extensive and mysterious fellowship of the Communion of Saints is left until later.)

Children go to their catechism in France and in China (p. 99). Holy Mass is said in every part of the world (p. 100-101). It is thus that some idea of catholicity is given.

Francis has seen many things in his village church and a start off is made from this to speak of the sacraments, which would be much more difficult in Paris where the child has less contact with his parish church.

Francis has been to his brother's baptism (pp. 103, 104, 105 and 106). Francis has seen folk go to confession (p. 106). Francis has seen Holy Communion given (p. 112). Francis has seen His Lordship the Bishop at the Confirmation (p. 114). Francis has been to his uncle's wedding (p. 116).

Afterwards, Francis reflects : It's true ! Christians go to church, take part in the ceremonies, while at the same time they are honest, they don't spread discord in the village, they are joyful and ready to help. It is not possible to live a Christian life unless all these qualities are found united.

Francis' calendar next comes to underline the great events of the liturgical cycle by means of short accounts and a hymn characteristic of each season and feast : Advent-Christmas-Easter-Rogations-Whitsuntide-Corpus Christi-Assumption-All Saints'.

Quite naturally, insistence is made, by means of the illustrations, on the processions at Rogation time, on Corpus Christi and the Assumption.

* * *

With this book correspond the *Mothers' Leaflets*⁸ containing subjects for homework suitable for country children and which the parents could set at home.

In order to understand the spirit and the way in which these Leaflets help to bring the catechism into everyday life, it is enough to give the subject suggested for homework for the first week in December :

Before beginning your homework, take a look at the stable near your house, the one with the cows. Examine how it is made. Take a look also at X castle (a neighbouring castle). It is very fine, but there exist even finer !

Now :

Drawing : You may draw a stable in your exercise book (the one you saw) and alongside a fine castle.

Or if you prefer, you may stick a postcard or photo of X Castle into your book and describe what you saw in the stable. Like that, you will not have a drawing to do.

⁸ Each fascicule of 13 leaflets containing the subjects for lessons and homework for the entire year. Paris, Éditions ouvrières.

You will write underneath :

Jesus is the Son of God, Jesus could have been born, had He wished, in a castle finer than that of kings. Jesus chose to be born in a poor stable to show us that He loved the poor. To show us also how much He loved us.

And now, is your homework finished ? Think :

And you ! would you leave your comfy bed to sleep in a stable to please anyone ? There are Christians who have left their fine castle for a miserably poor room. This they did in order to be like Jesus.

* * *

We do not claim that with our method alone (if method it can be called), the percentage of village children 'persevering' will greatly increase.

However, there are other factors which count, amongst which the chief one is undoubtedly that of the family.

One of the merits of *Vivre en chrétien au village* (and especially of the preparatory course) is that it puts the child's faith in touch with that of the parents, however sluggish this may be.

Without a doubt, the catechism lesson *when given with a book*, even though it be by the mother, will always be somewhat artificial, but we know that the use of the book not only forms the catechists but also the parents. With the result that these can react spontaneously to the beauties of nature and, in proportion to their regular church attendance, to the reading of the Sunday gospel and the sermon.

Vivre en chrétien au village may even have given place to close collaboration between the priest and parents. In this field, experiments are being carried out, which suggest new solutions of the problem of the religious formation of village children.

We shall probably return to this subject. But, even now, we can say that our text-books will not have fully attained their end until the catechism is 'lived' in the home and village, and helps the child to live as a Christian throughout his life. There will then no longer be a gap between the parish formation, on the one hand, and family and rural life on the other.

And the formulas which the child will recite — for he will always keep a few — will be the expression of a living faith.

Progressive Catechism Manuals

by Joseph COLOMB, P. S. S.

*Assistant Director of religious instruction in the Lyons diocese,
Member of the National Commission on the Catechism*¹

I. GENERAL CHARACTERISTICS

I have been requested to introduce to readers of *Lumen Vitae* the manuals of a progressive catechism which is now being brought out by Éditions Vitte, Lyons².

I. DOCUMENTARY MANUALS. — The intention is to provide some touchstone for the child's faith. Not the primary information which he gets from what he sees and lives in his family and parish. But a necessary information none the less, with definitions, formulae and explanations which actual experience cannot provide and yet are requisite for any knowledge.

In order to make full use of these manuals, the catechist must himself study them. He has to plan his lesson : choose the essential idea to be emphasised, decide which facts in the Gospel or the children's experience he wants to start from, what he wants to aim at, and what practical applications he wants to suggest.

As a guide in this work, we have published some cards for the teacher. They are only meant as suggestions and a starting point ; the catechist will adapt them as he finds best.

As for the child, his " manual " will serve no doubt as his cate-

¹ Cf. biographical note in previous number, p. 373. — Address : 6, Avenue Adolphe Max, Lyons, France (Editor's note).

² *Parlez, Seigneur* (Speak, Lord), for children from 7 to 9. — *Dieu parmi nous* (God in the midst of us), for children from 9 to 11. — *Dans le Christ Jésus* (In Christ Jesus), for 11 to 12. The text of the National Catechism is partly in the second and partly in the third volume. The notes give for each chapter : 1) the main idea to be brought out ; 2) a suggestion for a discussion ; 3) the text to be learnt, the hymn to be used, the practical action to be suggested ; 4) catechetical activities.

chism copybook in which he will express what his faith means to him from his experience and from the instruction he receives.

2. PROGRESSIVE MANUALS. — The series of manuals form a progressive course. That is to say, they are designed for each year or group of years not as a theological system, giving a more or less completer *esumé*, but as coinciding with the age of the child and the requirements of that age. In the elementary manual whole sections may be left out if they are not suitable for the religious stage of the child. On the other hand, certain parts are emphasised as being indispensable for his religious life. And when there is repetition — which often happens — the approach is different according with the changing mentality of the child.

The introductory pages of each manual explain the tone and indicate why it seems adapted to the particular age for which it is intended.

3. MANUALS TO BE ADAPTED. — These manuals are not designed with a view to any particular environment, whether rural or workingclass. In this sense, they are not adapted. They are not intended to be, and for various reasons.

Such adaptation is the teacher's job ; he is in a far better position to do it than the written word. A manual which is designed for a particular *milieu* must fail because no one parish is exactly the same as another, and often a single parish has wide varieties. The catechist must make use of daily events in the district or even the street, for real adaptation.

To repeat : this manual is not meant to give what the child has before his eyes and cannot replace actual life. It can only bring *under his notice* the definitions and formulae which he could not discover for himself, but which he needs to know.

It has seemed to us that the catechism ought to contain *above all* the word of God Himself ; we have tried to make it predominantly religious and to use as much as possible biblical and liturgical texts. Our care has been to give the catechist an *aid* in giving the child a fundamentally religious attitude of mind ; that he may listen to the word of God, adapt himself to God so to speak, and in hearing that word he may learn that all is charity.

There are other things to be found in these manuals besides scriptural or liturgical texts : short explanations, cases of conscience, *resumés*, etc... These have been inserted sometimes to suggest ideas to the catechist and sometimes because the explanation or the phrase seemed useful for doctrinal precision. But the biblical and liturgical text is the essential thing.

II. SPIRIT AND GUIDE LINES OF EACH MANUAL

We hope that these manuals will lead to a more lively and better adapted form of catechesis.

I. THE MANUAL FOR 7-9 YEAR-OLDS. — A. *Spirit*. — As soon as a good instinct appears, it must be cultivated ; that is a law of psychology. These years from 7-9 (the age of reason) must be devoted to the education of the moral sense, above all of the spiritual, and finally to develop an appreciation of the state of grace. For at this stage, the state of grace is the state of obeying one's conscience, of saying ' Yes ' to God ; it is friendship with God, the friendship of one who obeys in order to give pleasure to another.

To love being a state of grace will bring us to the source of the life of grace : Jesus, and also to the Holy Eucharist and the Sacrament of Penance.

The first aim is to give the meaning of grace : then comes the task of instilling a desire for the Eucharist, the efficacious means of grace. In the same way, the desire for confession follows on the desire for the Holy Eucharist ; confession is a means towards the Eucharist.

B. *Guide Lines*. — The various chapters develop some essential points, more or less closely linked with the liturgical cycle :

- The idea of the greatness of God, of obedience due to Him ;
- The example of Jesus in obedience and His commandments ;
- The evil of sin — the death of Jesus — preparation for the first confession ;
- The reward of Jesus. To obey as He did : the Eucharist. Preparation for First Communion.

2. THE MANUAL FOR THE 9-11 YEAR-OLDS. — A. *Spirit*. — The child is in possession of his faculties and exercises them on the outside world. He is beginning really to be interested in objects and in facts and with the perception of them as they are ; he begins to exercise a constructive activity on them.

Consequently, it would seem that the best religious approach is one which presents the child with the *concrete and objective* aspect of revealed truth, that is to say, the history of the kingdom of God and, further, the liturgical acts of the kingdom now.

But the word ' history ' may lead to error. The child has not yet much sense of time and will quite easily imagine that his grandfather could have met Jesus. We must not therefore seek to interest him in the connected story of the facts of the Old Testament or of Church history : what he wants is the story of the characters in the Old Testament and their activities. These interest him because of their being *concrete and active*.

Further, we must not remain on the surface of these facts. The concrete

does not mean superficial. We have to lead the child of 9-11 to the heart of the Christian mystery, just as we did those of 7-9 ; but with of the older ones we must keep to the concrete object and take the line leading from facts.

The spirit of the syllabus is more liturgical than historical. The mystery underlying the historical facts is made present in the liturgy : I take part in the historical mystery by means of the liturgy at the present moment. The value of the syllabus at this point depends more on the liturgical life of the parish and the manner in which the children are associated with it than on the catechism lessons themselves.

B. Guide Lines. — The lessons follow the liturgical year and all the chapters are connected by this scheme.

In the course of the year we have

— The education of desire : during Advent

— The education of faith : during Epiphany

— The education of effort and sacrifice : during Lent.

— The education of joy and Christian hope : during Easter.

— The education of the apostolate and awaiting Christ in union with the saints during Pentecost and after.

Of course all these sentiments are equally applicable to every season of the year. But each has its appropriate character on which the instruction can and must insist.

3. *MANUAL FOR 11-12 YEAR-OLDS.* — *A. Spirit.* — This is an age of transition : it depends on environment and individual temperament as to whether the child still remains a child or is already pre-adolescent.

He has acquired a knowledge of the concrete *objective world* : he knows its laws and reality. He is ready to come to the study of himself, his spiritual personality. He will then be adolescent.

He now begins to be aware of general notions, and the ' formal ' logic of the mind, which can make distinctions between itself and the object. On the other hand, he is still at the age of being taught. It is possible now to present him with a first synthesis of the Christian mystery under a more abstract form than has been possible hitherto ; but it must still be nearly allied to the concrete and conform to his age.

Here we come to the National Catechism of which the first part, the historical, has been dealt with in the preceding years. The second and third are now to be studied.

B. Guide Lines. — The chapters are grouped together in such a way as to impress upon the child the master idea essential to his spiritual life.

Before studying Jesus we must be sure that the child has a grasp of spiritual realities. There is no use in putting the message of Christ before a lot of little ' materialists ' who have never been asked to obey conscience. There are therefore several chapters devoted to the mind, liberty, responsibility ; and others to show God as Almighty and Good, far off and near. These chapters should precede Advent.

Afterwards we can attempt to deal with the mystery of grace and the presence in us of the Trinity. It is for and through Christ that we apprehend this mystery. We can then celebrate the mystery of Christmas with more faith.

The second term is a time of trial in the following of Christ, and we shall describe this fight in its interior aspect as with and after. Christ's example, and its exterior and social aspect as having the sacraments of the Church to help us.

In the third term we see in what the life of ' resurrection ' consists, and how charity is the fulfilment of the law.

The syllabus of the previous years is continually recalled to the children of 11 and 12, either by the facts being often referred to or by the liturgical seasons being evoked by the central theme grouping the chapters. It is the same message, but presented in a different form.

CONCLUSION

1. The characteristic of these manuals is not adaptation to the child's *secular environment*.

Neither is it their function to put forward any particular pedagogical method.

2. The characteristic of the manuals is rather in the *doctrine* itself, in the sources from which it is drawn and the manner in which it is presented. The sources are Holy Scripture and the liturgy. Theology is closely linked with these. We have taken for granted the principle that authentic theology is the most simple and the nearest to the child-mind, and that truth must keep near its source in order easily to leaven the whole life.

3. The text of the National Catechism can be made use of when following the scheme of the manuals, especially in the third volume. If one day it is improved upon, so may our manuals also be improved.

Catechisms With Study Lessons

by Ellamay HORAN, Ph. D.

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Introduction. — This article is written to describe the catechetical texts for which the writer prepared Study Lessons, to speak of their use, and to say a brief word about some of the other catechetical texts which employ a similar type of development.

While hundreds of different catechisms are in use throughout the Catholic world, very little catechetical instruction in the United States is given that is not based on one of the numbers of the official *Revised Baltimore Catechism*. When the Episcopal Committee of the Confraternity of Christian Doctrine issued the revised *Baltimore Catechisms*, they were accompanied with the implication that these manuals were not text-books but were to be used in preparing appropriate text-books.²

Twenty-five years ago the writer of this article was opposed to any use of question and answer material in the teaching of Religion. She can recall spending several hours in an attempt to convince an eminent member of the hierarchy, today the archbishop of a great metropolitan area, that something should be done to banish the *Catechism* from the teaching of Religion.

But today she thinks differently. Years of added experience in studying both teacher and pupil needs have convinced her that such material has an important place in the curriculum.

I. *A basic principle.* — To this writer the primary objective of all religious education, and particularly of that phase of it known as the teaching of Religion, is to guide the young, and the more

¹ Miss Ellamay HORAN is the author of this series and of other highly valued works (cf. *Où en est l'enseignement religieux ?*) — Address: 2373 East 70th Street, Chicago 49, Illinois, U. S. A. (Editor's note).

² Rev. Francis J. CONNELL, C. SS. R. 'Special Features and Uses for the *Revised Baltimore Catechism* in Religious Instruction.' *Journal of Religious Instruction*, Vol. 12 (Déc. 1941), 297-304.

mature too, to grow in love of God and their fellowman. Emphasis, she believes, should be on Religion as a way of life, for twenty-four hours of every day from which there can be no vacation. This is the interpretation of the late Monsignor Cooper of the Catholic University of America.³ It directs all this writer's thinking on the teaching of Religion; it is the norm she uses in evaluating materials and procedures. In the teaching of Religion at the elementary school level she holds that at least ninety percent of the time should be concerned directly with this objective.

2. *The catechism becomes a text-book.* — Penetrating study and use indicate very well that a catechism, and particularly the *Revised Baltimore Catechism*, is more than a logical summary of the teachings of Religion. It is genuinely psychological in its possibilities; it is unitary in organization. Almost all its statements have something very special to help the pupil grow in love of God and neighbor. Often, however, this doctrinal wealth remains dormant, untouched. Some teachers have never discovered it; others do not know how to make it dynamic for children.

Well prepared study lessons can overcome these difficulties. Doctrine is presented exactly in the questions and answers of the *Catechism* text, and study exercises contribute to understanding, expose its riches, and help in the identification of its application to the life of the learner. Study lessons furnish assimilative experiences. They guide learning. However, they are valuable only to the degree to which:

- (1) They attack directly the principal objective for teaching Religion — to help the pupil grow in love of God and love of his fellow man for God's sake.
- (2) They provide first for immediate and then for future religious and moral needs.
- (3) They are in terms of the pupil's learning ability.
- (4) They deliberately pass over those statements that have nothing to contribute to help the pupil grow in love of God and neighbor.
- (5) Each pupil is required to work them himself.

A text-book with study exercises has a value that the text without them does not have. Study exercises require a type of thinking from the pupil that challenges him, with them the pupils can work at their own degree of speed, and each pupil is required to be an active learner. A text-book, with a good study guide, teaches itself. It's

³ Rt. Rev. Monsignor John M. COOPER, "The Preparation of Teachers of Religion," *Journal of Religious Instruction*, Vol. 10 (Sept., 1939), 54-64.

a joy to the busy teacher ; it's a life-saver to the inexperienced teacher. It's a satisfaction to the supervisor.

3. *The revised Baltimore catechisms : organization and grade placement.*— The *Revised Baltimore Catechism* consists of four catechism texts : ⁴

- 1) *First Communion Catechism* (11 lessons, 54 questions and answers).
- 2) *Revised Edition of the Baltimore Catechism No. 1* (37 lessons, 214 questions and answers).
- 3) *Revised Edition of the Baltimore Catechism No. 2* (37 lessons, 499 questions and answers).
- 4) *Revised Edition of the Baltimore Catechism No. 3* (37 lessons, 499 questions and answers, with additional statements to the answers, and Scriptural quotations from the Old and New Testaments).

The first three of these texts give doctrinal background for the teaching of Religion at the elementary school level in the United States. This period, in all but a few places, continues for eight years. Children are six or seven years of age on entering the elementary school, and thirteen or fourteen years of age at its completion. Each year of the elementary school periode is know as a grade, e. g., First Grade, Second Grade, Third Grade.

Table I shows the three cycles in which a large number of the children of the United States study Christian doctrine. Catholic schools and Confraternity classes follow the same broad outline.

TABLE I. THE REVISED BALTIMORE CATECHISMS IN THE ELEMENTARY SCHOOL CURRICULUM

Grade	Catechism	Part
1	First Communion	Determined by year of First Communion
2	First Communion	Determined by year of First Communion
3	Number 1	Part One : The Creed
4	Number 1	Part Two : The Commandments
5	Number 1	Part Three : Sacraments and Prayer
6	Number 2	Part One : The Creed
7	Number 2	Part Two : The Commandments
8	Number 2	Part Three : Sacraments and Prayer

4. *My First Communion catechism.* ⁵ — This is the title of the first text of the writer's series of three *Catechisms*. It contains the

⁴ Published by St. Anthony Guild Press, Paterson, New Jersey, for the Episcopal Committee of the Confraternity of Christian Doctrine.

⁵ Ellamay HORAN, *My First Communion Catechism*, New York, William H. Sadlier, Inc., 1942, pp. 40.

complete text of fifty-four questions and answers of the official *First Communion Catechism* but has a twenty-five lesson organization. For each lesson there is a simple explanation, and this explanation is followed by the questions and answers of the official *Catechism*. Ten of the twenty-five lessons present only one question and answer, five lessons have two questions and answers, three lessons have none at all.

Because the child in the First and Second Grades does not yet have a facility in reading, lessons are brief, and study lessons are not included in the child's text. Fully developed study guides for each lesson in this text are given in the *Teacher's Manual for My First Communion Catechism*.⁶ For each lesson the teacher is supplied with :

(1) An exact statement of her aim in teaching the lesson and what the pupil should get from it.

(2) Bible stories, presented in simple language, to use in presenting each lesson.

(3) Lists of words that may be new to pupils and which should receive specific word study.

(4) Questions to use in guiding learning during discussion periods. These questions are based on the explanation of the lesson in *My First Communion Catechism*. The questions also can be used to test the pupil's understanding after assimilation. They require the child to think about the lesson and to express in his own words the ideas explained by the teacher and presented in *My First Communion Catechism*. Questions are also included to guide pupils to discover applications of the thought of the lesson to their everyday life. The following questions are those supplied to the teacher for Lesson I, 'Why God Made Me :'⁷

1. Who made you ?
2. Who made all things ?
3. Who is our Father in heaven ?
4. Why did God make you ?
5. How can you thank God for making you :
 - (a) When you pray ?
 - (b) When you play ?
 - (c) When you obey ?
6. Let us make up a prayer that will say 'Thank You' to God :
 - (a) How shall we begin the prayer ?

⁶ Ellamay HORAN, *Teacher's Manual to My First Communion Catechism*, New York, William H. Sadlier, Inc., 1942, pp. 109.

⁷ *Ibid.*, pp. 17, 18.

- (b) What shall we say in the prayer ?
- (c) When would you like to remember to say this prayer ?
- 7. What can you do to please God ?
 - (a) Here in school ?
 - (b) At home ?
 - (c) At play ?
- 8. Why should you love everyone in the world ?

(If necessary, let the class use their books in finding the answer to this question).

 - (a) Find a sentence in this lesson that tells us about everyone in the world.
 - (b) Who is God ?
 - (c) Is God the Father of everyone in the world ?
 - (d) Who loves us ?
 - (e) Does God love everyone in the world ?
 - (f) Why did God make you and everyone in the world ?

Lesson outlines in the *Manual* also suggest to the teacher a variety of other kinds of learning activities, each of which helps learning and is pleasing to the small child. Some furnish exercises in repetition, others in assimilation. The *Manual* also has *blackboard exercises* for each lesson. Here are the two blackboard exercises given in the *Manual* for Lesson I.⁸

- I. Look at the word before each sentence. Then read the sentence next to it. Find the same word in the sentence.
Call upon a pupil to go to the board and draw a circle around the word.

1. made	God made me.
2. heaven	God made us to be happy with Him in heaven.
3. good	God made us because He is so good.
4. nothing	God made all things out of nothing.
5. Father	God is our Father in heaven.
6. loves	God loves us.
7. happy	God made us to be happy with Him in heaven.
- II. Read each sentence. Find the word that finishes the sentence correctly.
Write the missing word on the line.

1. God made us because He is so _____.	nothing
2. God made us out of _____.	good
3. God made everyone in the _____.	heaven
4. God made heaven and _____.	Father
5. God loves _____.	us
6. God made us to be happy with Him in _____.	earth
	world

⁸ *Ibid.*, p. 18.

The blackboard exercises continue assimilation in the language of the child's text, and they evaluate progress in assimilation. They also repeat important ideas, correlating an immediate lesson with a lesson already studied. Almost all exercises were prepared for use in Second Grade classes and for the teacher to use orally.

The *Manual for My First Communion Catechism* also furnishes the teacher with detailed outlines to use in teaching First Communicants the prayers most commonly used by Catholics. These prayers are correlated with specific lessons in the *Catechism*. For instance, with Lesson 1, "Why God Made Me," the child studies the first part of the Our Father. With Lesson 2, "What I Must Do to Be Happy with God in Heaven," the child learns the second half of the Our Father.

5. *The illustrated revised edition of the Baltimore Catechism No. 1 with study Lesson.*⁹ — The study lessons in this book were prepared to help pupils understand the questions and answers of the *Catechism* and to know how to apply this knowledge to their daily lives. Questions and answers and the definitions of words at the beginning of each lesson are to be used by the pupil in preparing the answers to the study exercises. For each lesson one or more exercises require him to think in terms of his everyday life.

Most pupils at the intermediate grade level (Grades 3, 4, 5) do not have a facility in using a written language. For this reason, study exercises ask pupils to write words and phrases only.

Each lesson in the text has the following :

(1) A picture illustrating one or more important statements in the lesson.

(2) Questions and answers from the official *Catechism*.

(3) Definitions of difficult words not defined in text.

(4) A paragraph that summarizes the content of the questions and answers of the lesson.

(5) Study exercises of an objective character. The exercises that follow are those used in Lesson 1 (pages 3, 4). The reader will note the simplicity of the first of the five exercises. Types of exercises vary from lesson to lesson.

I. Use these words in the following sentences.

all

Catholic God

love

share

⁹ Ellamay HORAN, *The Illustrated Revised Edition of the Baltimore Catechism No. 1 with Study Lessons*. New York, William H. Sadlier, Incorporated, 1942, 1944, pp. 134. This text-book took the place of the author's Study Lessons published in 1936 for the original *Baltimore Catechism*, No. 1.

Apostles' Creed forever know serve teaches

1. The C ————— Church teaches us to know, love and serve God.
2. G ——— made us.
3. God made a ——— things.
4. God made us to s ——— with us His everlasting happiness in heaven.
5. The happiness of heaven continues f ———.
6. To gain the happiness of heaven we must s ——— God.
7. To gain the happiness of heaven we must k ——— God.
8. To gain the happiness of heaven we must l ——— God.
9. Jesus Christ t ——— us through the Catholic Church.
10. The chief truths which the Church teaches are in the A —————
C ———.

II. *Write the names of some of the persons or things God made for which you would like to thank Him today.*

- | | |
|----------|----------|
| 1. _____ | 2. _____ |
| 3. _____ | 4. _____ |

III. *What are the three things you must do to gain the happiness of heaven?*

1. I must
2. I must
3. I must

IV. *Put a ring around the names of the boys and girls who serve God by doing what they know will please Him.*

1. Mary is always kind to her little brother.
2. Peter always obeys his mother.
3. Michael is lazy and is always late for Sunday Mass.
4. Margaret takes pencils that do not belong to her.
5. John does not play in the busy street.
6. William is good to the poor.
7. Catherine tries to do just what the teacher says to do.
8. Anna never says mean things about others.
9. Gertrude cheats when playing games.
10. Jack does not always tell the truth.

V. *Fill in the missing words.*

I ——— in God, the ——— Almighty, ——— of heaven and earth; and in Jesus Christ, His only Son, our ———; who was conceived by the Holy Ghost, ——— of the Virgin Mary, ——— under Pontius Pilate, was ———, died, and was buried. He descended into hell the third day He ——— again from the dead; He ——— into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to ——— the living and the dead. — believe in the Holy ———, the Holy Catholic ———, the ——— of saints, the ——— of sins, the ——— of the body, and life ———. Amen.

6. *The illustrated revised edition of the Baltimore Catechism No. 2 with study lessons.*¹⁰ — This text for Grades Six, Seven and Eight also has the two-fold purpose to guide pupils to understand the answers in the *Catechism* and to know how to apply them to their daily lives. Each lesson in the text has :

- (1) An illustration for one or more statements in the lesson.
- (2) The questions and answers of the official *Revised Baltimore Catechism* for that lesson.
- (3) Definitions of difficult words not defined in the *Catechism* text or in previous lessons.
- (4) A summary of the Catechism lesson in paragraph form.
- (5) Objective exercises.
- (6) A notebook exercise.
- (7) A missing Word exercise that summarizes the lesson.

Objective exercises require the pupil to match words or phrases or sentences, to supply missing words from a given list of words, to complete sentences with one or two words, to give short answers, to fill in the missing words. The objective exercises increase in difficulty in any given lesson.

The old adage, the more sense employed the more lasting the impression, is applicable in the teaching of Religion as in any other subject. For this reason, the pupil of the upper grades is required, with each lesson, to engage in a notebook exercise. This writer is also convinced that writing oneself clear-headed is an invaluable learning experience, but only after one has the ability to use written language easily. While the assignments in the notebook exercise vary from lesson to lesson, in general they require the pupil :

- (1) In writing to put the thought of the lesson in his own words.
- (2) To write out applications of the lesson to his daily life.
- (3) To penetrate the meanings of particular statements and apply them.
- (4) To make up a prayer about the lesson.
- (5) To explain the illustration.

The following is the notebook exercise for Lesson 1 in *Catechism No. 2*.¹¹

1. In your own words describe the purpose of man's existence.
2. What are two opportunities that the boys and girls in this class have to learn to know God ?

¹⁰ Ellamay HORAN, *The Illustrated Revised Edition of the Baltimore Catechism No. 2 with Study Lessons*, New York, William H. Sadlier, Inc., 1942, 1945, pp. 192. This text-book took the place of the Study Lessons prepared by the author for the original *Baltimore Catechism, No. 2*, first published in 1936.

3. How does the picture on page 11 remind us that we should love everyone in the world — men, women, and children ? How does it tell us that all Catholics are united in a special way ?
4. What is a reason from this lesson why you should want to keep all of the commandments ?
5. What are four occasions you have every day to love and serve God ?
6. What is a reason from this lesson why we should love the Catholic Church ?
7. Make a list of five things that God made and keeps in existence.
8. Write a prayer that a boy and girl might make after studying this lesson.

7. *Illustrations.* — Illustrations in the three catechisms of this series have certain definite characteristics. They are always positive. Many are inspirational. A page by page study will show that they tend to give confidence to the learner, joy in his religion ; many have a triumphant note. Sometimes pictures are explanatory, often they indicate the application of a doctrinal teaching to daily life. In selecting a statement for illustration, care was taken to provide for those that seemed the most important or most needed in everyday life.

8. *The use of study lessons.* — For best results study exercises should be done by pupils individually. Only after the exercises have been completed by each pupil should they be used for class discussion.

Because of page limitations, several kinds of learning activity are missing from this author's Study Lessons for the No. 1 and No. 2 *Catechisms*. This is equally true of the study lessons of those who adopted something of the same procedure. To provide these missing elements in learning, the *Handbooks for Teachers of Religion*¹² give for each lesson in the No. 1 and No. 2 *Catechisms* :

- (1) One or more Bible stories to offer Scriptural background for the lesson and to contribute to the explanation of one or more items in the lesson.
- (2) A series of simple questions to help pupils understand the meaning of the answers in the *Catechism*.
- (3) A list of *Catechism* questions which the pupil has already studied and which are related to the lesson being studied.
- (4) A selection of answers from the *Catechism* that should be memorized word for word. Table Two indicates the number of questions suggested for memorization each year. In Grades Six, Seven, and Eight, some of

¹¹ *Ibid.*, p. 13.

¹² Ellamay HORAN, *Handbook for Teachers of Religion, Grade 3-5*. New York, William H. Sadlier, Inc., 1945, pp. 450. *Handbook for Teachers of Religion, Grades 6, 7, 8*; 1947, pp. 492.

the answers assigned for memorization have already been memorized in the intermediate classes.

TABLE II. NUMBER OF CATECHISM ANSWERS TO BE MEMORIZED

Grade	Total Questions Studied	Total Questions To Be Memorized
Third	83	20
Fourth	54	33
Fifth	77	20
Sixth	187	48
Seventh	116	42
Eighth	196	48

For the assistance of young and inexperienced teachers, the writer, in her *Handbook*, suggests the following as a step by step procedure in the teaching of *Catechism* lessons : ¹³

- (1) The reading or telling of the Bible story by the teacher (to arouse interest, furnish background for the lesson, and, at the same time, keep pupils in frequent contact with the word of God).
- (2) Teacher explanation of the lesson as a whole (to introduce pupils to the lesson, to help pupils understand it, and to see it as a whole).
- (3) Oral word study (to prepare pupils to meet new words in the text).
- (4) Oral reading by pupils of the answers to questions (to use one form of pupil activity ; to gauge from their reading the pupil's understanding, to repeat the unit idea before breaking down the lesson into a study of individual answers).
- (5) Oral reading by one pupil of the summary of the lesson at the beginning of the " Study Guide " (to continue the unit idea).
- (6) Presentation of questions from the *Handbook* and oral or written answers by pupils (to guide pupils towards an exact understanding of individual answers. Pupils should use the text in answering these questions).
- (7) Oral use by pupils of words defined at beginning of lesson.
- (8) Each pupil prepares answers to the study exercises in the text to help him understand and remember the thought of the lesson and its application to daily life.
- (9) Class discussion and review of study exercises.
- (10) Memorization of assigned answers.
- (11) Test, diagnose test results, reteach as needed.

9. *The home and ' catechism ' lessons.* — The modern home in the United States is not conducive to formal home study. Even the well-to-do live in small apartments. Crowded quarters, home

¹³ *Ibid.*, pp. 52, 53.

responsibilities, radio, television, and innumerable activities outside the home afford little or no time, and very poor learning situations, for home assignments.

The home, however, is still the most powerful influence in the life of the child. It is also the laboratory for the practice of Religion lessons. But to fulfill its obligations and to use its opportunity :

- (1) The home must radiate an atmosphere that supports the teachings of the school ; this, of course, implies example.
- (2) The home must take part in correcting those conditions in the local community that interfere with the religious formation of the child.
- (3) The home should be informed monthly, or quarterly, of what each Religion class is attempting to do in the religious education of the children. In this way the family will be reminded and urged to support the teachings of the school, guide their practice, and even be challenged by them.

10. *The catechism of Father McGuire and Father Connell.* — In 1942 Benziger Brothers, New York, issued the first editions of *Father McGuire's The New Baltimore Catechism, No. 1 and No. 2.*¹⁴ Each lesson in these texts is made up of an illustration, introduction to the lesson, questions and answers of the *Revised Baltimore Catechism*, word definitions, and study helps. Father McGuire's books were the first illustrated question and answer texts. Most of the illustrations in these books are to elaborate and summarize the content of the lesson. Many of the illustrations could be described as picture-diagrams. The study helps in both *Catechisms* consist of objective exercises-matching, supply the missing words, and completion types, and notebook or written exercises, some of which call for considerable writing.

The *Father Connell Catechisms* are also published by Benziger Brothers.¹⁵

The first consists of the text of the *Revised Baltimore Catechism, No. 2*, together with eight hundred additional questions and answers, embracing dogmatic and moral theology, Sacred Scripture, liturgy, history and devotion. In addition, each lesson has a feature called

¹⁴ Rev. Michael A. McGuire, *Father McGuire's New Study Help Baltimore Catechism, No. 2*, New York, Benziger, 1942, pp. 224.

Rev. Michael A. McGuire, *Father McGuire's The New Baltimore Catechism, No. 1*, New York, Benziger, 1942, pp. 122.

¹⁵ Rev. Francis J. Connell, C. SS. R., *Father Connell's The New Baltimore Catechism, No. 3*, New York, Benziger, 1944, pp. 376.

Rev. Francis J. Connell, C. SS. R., *Father Connell's Confraternity Edition New Baltimore Catechism, No. 3*, New York, Benziger, 1950, pp. 320.

"What we have learned from this lesson," and study helps and exercises. The latter have for their purpose to develop "alertness and intellectual efforts." Written assignments are included to get pupils "to express themselves correctly and precisely." Illustrations are of the same summary character, diagram-like form, that are used in the *Father McGuire Catechisms*. This book is intended "for Catholic children in upper grades of the elementary school and the first two years of high school," as well as for adult study clubs and forums.

Father Connell's second *Catechism* is entitled *Father Connell's Confraternity Edition New Baltimore Catechism No. 3*. It has the question and answer text of the *Revised Baltimore Catechism No. 3*; and for each lesson a section summarizing the most important truths of the lesson and two sets of study helps; the first is an objective exercise, the second is entitled "Problems and Exercises." The book is not illustrated. The questions and answers of the *Revised Baltimore Catechism No. 3* were prepared for use in secondary schools (high schools) and colleges. Father Connell's *Catechism*, based on this text, is also an invaluable handbook for the teacher of all grades, and a splendid instrument to use in the preparation of teachers,

II. *The books of Rev. Aloysius J. Heeg, S. J.* — Father Heeg's *Jesus and I* is a well known, highly thought of text for first communicants. When the Confraternity of Christian Doctrine issued *The First Communion Catechism*, Father Heeg correlated its questions and answers with *Jesus and I*, all of which are now in that book. The author has published three small books called *The Illustrated Catechism*, one book for each of the three parts of the *Revised Baltimore Catechism, No. 1*. After each question and answer Father Heeg gives a simple explanation. He understands children, knows their interests and how they think. This is always manifest in his explanations and in most of his illustrations. The latter are full page, colored, one for each lesson. Father Heeg is on the staff of the National Office of the Sodality of the Blessed Virgin in Saint Louis, and his books can be procured through the office of *The Queen's Work*, Saint Louis, Missouri.



*In the Name of the
FATHER and of the SON and of the HOLY GHOST.
Amen.*

Lesson 3

THE UNITY AND TRINITY OF GOD

14. Is there only one God?

Yes, there is only one God.

15. How many Persons are there in God?

In God there are the three Divine Persons — the Father, the Son, and the Holy Ghost.

16. What do we mean by the Blessed Trinity?

By the Blessed Trinity we mean one and the same God in three Divine Persons.

✠ STUDY LESSON ✠

trinity (trin'i ti), the union of three in one. unity (ū'ni ti), being only one.

THE BLESSED TRINITY

There is only one God. In God there are three Divine Persons—the Father, the Son, and the Holy Ghost. We speak of one and the same God in three Divine Persons as the Blessed Trinity. The Father is God and the first Person of the Blessed Trinity. The Son is God and the second Person of the Blessed Trinity. The Holy Ghost is God and the third Person of the Blessed Trinity.

✠ STUDY EXERCISES ✠

I *Put one line under the name of the first Person of the Blessed Trinity. Put two lines under the name of the second Person of the Blessed Trinity. Put three lines under the name of the third Person of the Blessed Trinity.*

God the Holy Ghost God the Father God the Son

II *Write the correct answers.*

1. Who is the second Person of the Blessed Trinity ?
.....
2. Who is the third Person of the Blessed Trinity ?
.....
3. Who is the first Person of the Blessed Trinity ?
.....

III *Fill in the missing words.*

1. There are t ---- Divine Persons in God.
2. The S -- is God and the second Person of the Blessed Trinity.
3. The F ----- is God and the first Person of the Blessed Trinity.
4. The H ---- G ----- is God and the third Person of the Blessed Trinity.
5. The B ----- T ----- is one God in three Divine Persons.
6. There is o -- God.

IV *Write the words you say when you make the " Sign of the Cross."*
.....
.....

V *Write the prayer that begins with the words " Glory be to the Father."*
.....
.....
.....

A Series Introducing and Explaining the Catechism According to Methods Intuitive and Active

The Living My Religion Series.

by Sister MARY IMELDA, S. L., M. A.

One of the collaborating authors¹

You wish to know about this "Living My Religion Series : " Why it is ; what it is ; and of what value it may be.

Now we whose fathers carved states from the wilderness have virtues — strength, initiative, courage to make dreams come true ; but we have vices, also — break-neck speed, moneyworship, disrespect for authority. We find that a certain Johnny Johnson, though born of Catholic parents and educated in Catholic schools from kindergarten through university, has been lost to the faith. We want to retort : " A hundred went right where one went wrong. " " John's parents were to blame — not his teachers. " " The whole fault lies with the Secularism rampant in the modern world. " But : Such retorts are a mere puffing out of smoke to screen the facts from our eyes. We had Johnny in our schools for over sixteen years. Why did we fail to make a real Catholic out of him ?

This problem worried the Rt. Rev. Msgr. William R. Kelly, L. L. D., Superintendent of Schools for the Archdiocese of New York ; and he studied it until he became certain that he had at least one good clue to its solution, i. e., the " Living My Religion Series of Baltimore Catechisms. "

The Johnny Johnson type of fallen away Catholic knows his religion, but he does not " live in the faith of the Son of God. " Why ? One reason may be that the text-books he studied appealed to his intellect, alone, and neglected to rouse his will. Of the three points made by the catechism — ' know, ' ' love, ' and ' serve ' — most

¹ Address : Loretto Motherhouse, Nerinx P. O., Loretto, Kentucky, U. S. A.

of the old text-books stressed the 'know' and did little to impress a boy with the 'love' and the 'serve.' Knowledge of Christian doctrine is vital. Revealed truth is soul-food; heresy is soul-poison. But: This knowledge should be so presented that it begets love. This love must be no languishing lily of sentiment. It must be that real love of God which begets service.

Monsignor wanted a series of religion texts which would appeal to the intellect and motivate the will. To his project he won a valiant friend in the late Ferdinand J. Brahm, Editor of Benziger Brothers Inc., Printers to the Holy Apostolic See and the Sacred Congregation of Rites.

Mr. Brahm enlisted the services of the Rt. Rev. Msgr. M. A. Schumacher, M. A., Litt. D., who had published several very successful books on teaching catechism in the grade schools. Then, it was thought necessary to have a Sister with experience as a teacher of children to prepare the texts which must be read by the pupils of the lower grades; and this fell to my lot. A little later Rt. Rev. Msgr. Edmund J. Goebel, Ph. D., Superintendent of Schools for the Archdiocese of Milwaukee, and Rev. Daniel M. Dougherty, M. A., of the Department of Religion in the Cathedral College of the Archdiocese of New York, were requested to assist in the preparation of the text-books for the upper grades. Beyond the circle of the collaborating authors stand the critics who gave whole-hearted assistance.

Father Delcuve has been so good as to point out six things which you wish to know about the "Living My Religion Series;" and I am very happy that he did that because, when one has worked on such a project with so many other eager souls for sixteen years, one might say many things but not just those about which you wish to hear.

I. *What subject matter is contained in the different books?*

Each book contains three things:

- The catechism required for the term
- The explanation of that catechism
- The Bible history required for the term.

The *New Revised Baltimore Catechism* is the basic text. It was chosen because it is the gift of the Hierarchy of the United States to the boys and girls of our country.

The Bible history was chosen to illustrate the Christian doctrine presented in the catechism, but it constitutes a good minimum essen-

tials course in the subject. The Bible stories are written in simplified form in the text-books for the lower grades ; but in the upper grades a few are presented in the text-book and the others are to be taken directly from Sacred Scripture, especially from the New Testament. If the school authorities prefer, these Bible stories may be read from any approved Bible History.

Certain subjects are repeated in various grades, e. g., the Holy Eucharist as sacrament and as sacrifice, is presented in some way in each grade. The reason for this is clear from the theme chosen for the series :

I live in the faith of the Son of God who loved me and gave himself up for me. Gal. 2 : 20.

To live in the faith, one must know the faith ; and such knowledge requires sufficient repetition to make it a vital thing, a living force which can influence conduct.

The aim of the series is to help each child to live his religion. Every statement in the catechism is important. The Hierarchy of the Church would not place it there unless it is. But some truths are more clearly vital to the spiritual life of a child than others, e. g., the doctrines which tell him of God, of Christ, of the commandments, of the sacraments : and some truths are more applicable to the very small child or to the boy of ten or to the young adolescent. In the series these vital points are stressed in such a way as to give the child what he needs for spiritual growth at the time he needs it.

One thing needs emphasis just here : boys and girls dislike old truths, said in the same old way, over and over, year after year. The series repeats the vital truths over and over, but never in the same old way. Each time an old truth is presented it is in accord with Our Lord's advice concerning " things old and new... " The old truth, the familiar truth, the well-loved truth is there ; but it brings new information, new stories, new motivation, along with it.

Grades One and Two have the First Communion Catechism of the Baltimore series. Grades Three, Four, and Five have the Number One Catechism. Grades Six, Seven, and Eight have the Number Two Catechism. Since each of these basic texts is a unit in a graded series, the statements to be memorized begin with very simple things in the first text, then repeat and enlarge in the second, and then repeat again and enlarge again in the third.

2. *How is each book interiorly arranged ?*

In the books for Grades One and Two — the primer, Book I, and Book II — the left-hand page is usually a colored full-page or half-page illustration with title or text below, and the right-hand page has the remainder of the text *with the summary or question and answer from the catechism or the commandment at the base*. In Books III to VII intended for Grades III to VII, each unit is introduced with a full page illustration, usually in colors ; and each sub-unit is introduced by a half-page illustration either in colors or in strong black and white.

The review material, tests, etc., are at the end of the unit in Books III to V. In Books VI and VII, where the subject matter is more difficult, these are scattered through the sub-units.

At the end of each book, you find : 1) a word list (or : “ a list of important words ”), 2) the questions and answers of the New Revised Baltimore Catechism which occur in the text ; 3) prayers.

The Number One Baltimore Catechism contains a few long and complicated statements which are too difficult for an average child of eight or nine to understand unless broken up into the ideas of which they are formed ; but if so presented they give no trouble either in comprehension or in memorization.

Example.

Book III, LIVING IN GOD'S GRACE

After each idea has been discussed in the text, the summary is stated in such a way that the whole sentence from the catechism is easily and intelligently memorized.

Page 11 — Man is a creature.

« 12 — Man is a creature composed of body and soul.

« 14 — Man is a creature composed of body and soul and made to the image and likeness of God.

Some statements in the catechism confuse a child because they look complicated when, in reality, they are not if the terms are understood. These are diagramed, especially in Books III and IV.

Example.

Book IV. — LIVING FOR GOD

Page 135 — The fourth commandment forbids

disrespect,

unkindness, and

disobedience

to our parents and lawful superiors.

Summaries are frequently diagramed to assist the memory.

Example

Baptism

1. It takes away original sin.
2. It gives the new life of grace.
3. It makes us children of God.

3. *How is each chapter presented?*

These text-books are not arranged in chapters but follow a plan very much to the fore in the United States just now, the unit plan.²

Our unit plan or the plan for our units runs like this : We consider the series as a whole, *The living my Religion series*. Then each book is a unit in that series. When the subject matter of that book is learned, i. e., assimilated, it should result "in an adaptation in personality ;" or, to use plain English, we hope that the book under the guidance of a good teacher will help the child to "live in the faith of the Son of God" more fully at the end of the year than at its beginning. We hope he will know God more perfectly, love Him more fervently, and serve Him more faithfully. To attain this end we direct our efforts towards one particular goal, one definite aim.

Primer — OUR HEAVENLY FATHER

- Aims : To help each child to live his religion as a six-year-old Catholic should
To develop loving trust in Our Father in heaven

Book I — LIVING IN GOD'S LOVE

- Aims : To lead each child to love Jesus Christ and His Blessed Mother
To help each child prepare for a fervent First Holy Communion

Book II — LIVING BY GOD'S LAW

- Aims : To help each child realize that God's laws are good :
- a) Good in their origin which is the will of God Who is all-good
 - b) Good in themselves
 - c) Good for us, here and hereafter

² Morrison defines " ...a serviceable unit as a comprehensive and significant aspect of the environment, of an organized science, of an art, or of conduct, which being learned results in an adaptation in personality ; " and so many educators argue about the meaning of that definition that we are at this pass : We must say 'unit,' not chapter. We must develop all school subjects on the " unit plan. " If we did not we should be disgraced, utterly. If some one objects to our 'units' we say, " This is our opinion of what a unit is, and our opinion is the correct one because (A)... (B)... etc. "

- d) Good in their end which for us spells eternal bliss in the possession of Goodness Itself
- To help each child prepare for frequent and fervent reception of the sacraments of Penance and Holy Eucharist

Book III — LIVING IN GOD'S GRACE

- Aims : To help each child realize the value of the gift of sanctifying grace
- To help him grow daily in sanctifying grace by means of prayer, the sacraments, and the proper use of actual grace

Book IV — LIVING FOR GOD

- Aims : To help each child choose to be for God and all that is good in the battle against Satan and all that is evil
- To show each child the way to prove his loyalty to Christ the King which is to try honestly to keep the laws of God and of the Church

Book V — LIVING THROUGH GOD'S GIFTS

- Aims : To deepen and strengthen each child's loving reverence for the sacraments
- To encourage frequent and fervent reception of Penance and Holy Eucharist
- To develop appreciation for the liturgy as embodied in the ceremonies prescribed for the administration of the sacraments

Book VI — LIVING IN GOD'S CHURCH

- Aims : To deepen and strengthen each child's loyalty to Christ, living in His Holy Catholic Church
- To lead him to think with the Church
- To show him that it is really Christ Who speaks through the pope, the bishop, the pastor
- To tell him of the Mystical Body of which he, a Catholic child, is a member

Book VII — LIVING FOR TRIUMPH

- Aims : To develop in each child a realization that he alone triumphs who triumphs with Christ
- To help each child realize more and more the triumph song which begins,
 ' I believe in God. '
- To deepen and clarify each child's conception of God.

Book VIII — LIVING FOR HOLINESS

- This book is still in the making, but we have high hopes that it will crown the others.

Considering the individual book as a whole, each major division becomes a unit, each sub-division becomes a sub-unit.

4. *What characteristics distinguish its form — vocabulary — rhythm ?*

A. *Form.* — The primer is a pamphlet, but all the other books are well-bound in cloth. Each book has a different color which adds to its attractiveness in the eyes of its young owner. As to size, the primer has 96 pages ; Book I, 160 pages ; Book II, 216 ; Book III, 347 ; Book IV, 380 ; Book V, 354 ; Book VI, 376 ; Book VII, 312. Each page is about 5 $\frac{1}{4}$ in. by 8 in.

The illustrations are in colors or in strong black and whites by expert artists.

The paper is white, but not glaring.

The type is the standard for the age level of the average child in the grade, e. g., primer, for the six-year-old child who is beginning school ; Book II, for the seven-year-old ; Book III, for the eight-year-old ; etc.

B. *Vocabulary.* — This has had thorough study, especially in the primer, Books I, II and III. Except for necessary catechetical words or those necessary in the explanation of Christian doctrine, the vocabularies were held to the following norms :

The primer, The Interlocking Vocabulary for Grade I, first semester ; Book I, the same for Grade I, second semester ; Book II, same for Grade II with an effort to use as many first grade words as reasonably possible ; Book III, the Buckingham Dolch Free Association Test list for Grade II, symbol F 2 ; Book IV, F 3 ; Book V, F 4 ; Book VI, F 5 ; Book VII, F 6. As you will notice the trend in vocabulary is toward a grade lower. This was considered wise because the catechism requires many difficult words which are mere polysyllabic gibberish if a child does not have at least a little knowledge of their meaning. The explanations should be given in the simplest wording consonant with the meaning of the word to be defined. The subject matter is more difficult than that of the other subjects taught in the grade ; therefore, the vocabulary should be as easy as reasonably possible. And : all difficult words are given careful treatment in the glossary with notes at the back of Books III to VIII.

C. *Rhythm.* — While we cannot set the statements of the catechism in rhythm, yet we have made little bits of verse which carry lessons. The infant's act of perfect contrition has been set to music. The other bits of verse in the various text-books may be committed to memory or used for choral reading.

5. *Is each book adapted to an age ? In what way ?*

As to *content*, *vocabulary*, and *presentation*, each book is adapted to the age of the average child in the grade for which the book is intended : Primer, age 6 years, 1 month ; Book I, age 6 years, 6 months ; Book II, age 7 years ; Book III, age 8 years ; Book IV, age 9 years ; and so forth.

The presentation follows a very careful study of child psychology, not merely from the view-point of the professor of psychology, but also from that of the experienced teacher and the intelligent parent. In each book the young reader's interests were considered and also the real needs of his spiritual life. Due to these studies, the presentation throughout the series is psychological rather than logical, . e., subject matter, illustrations, explanations, etc., were chosen with a keen eye focused on the child himself. What does Johnny Johnson need, here and now, to live his religion as he should ? This was the question often asked by many persons who were praying earnestly for light to give the true answer ; and our answer, God grant that it may be of a little real value, is contained in the " Living My Religion Series. "

Our children receive their First Holy Communion at the age of seven or near it ; therefore, they are in the First or Second Grade in school. Books I and II are built on the First Holy Communion Catechism of the *New Revised Baltimore Catechisms*. If a child receives in First Grade, he has completed a minimum essentials course : he has learned a minimum of doctrine, the easy questions ; but he has been given many stories about Jesus and Mary, hoping that he will come with an innocent and loving heart to receive Our Lord. Then, the Book II which he studies in Second Grade will give him an expanded course covering all the statements of his catechism. He will learn while receiving the sacraments week by week or day by day. His greatest soul-danger at this point is that he may begin to contract habits of deliberate venial sin because he is facing for the first time the responsibilities of a human being with that wonderful, that beautiful, that terrible power — free will. Book II, therefore, makes a determined but gentle and loving effort to get him to use his free will in such a way as to win the prize promised to those who " live in the faith of the Son of God. "

The child of eight, nine, ten years passes through a critical period as to his spiritual life. How many times have you heard someone say, " Johnny was such a darling, such an angel, when he made his First Holy Communion ; but look at him now — the young imp ! " The child is passing through a period of aridity, and the pity is that he knows nothing of what his real trouble is. Adults fail to understand his spiritual condition and add to it by impatience at the least and harshness, even severity, at the worst. Let us look at this from his view-point. Johnny is too long-legged to be a darling ; nobody notices him any more. He is too short-legged for games ; big boys

push him aside. First Holy Communion days are far away ; nobody reminds him gently of the coming of Our Lord. Going to Communion is an old story ; his preparation is near to nothing ; his thanksgiving, little better. The efforts he used to make to be a good boy seem futile because of the drag of original sin, and, also, because his well-meaning efforts are often clumsy and bring scolding instead of praise. Johnny is discouraged. He is beginning to form habits of deliberate venial sin, such as disobedience, untruthfulness, selfishness. If you will look at the subject matter for Grades III, IV, and V, and then at the aims for the Books III, IV, V, you will see what we have done in the hope that we may help Johnny through this crisis.

Boys and girls of eleven, twelve, and thirteen years, should really be considered in separate groups ; but our schools usually keep them in the same classes. Our books were made for both with the accent rather on the needs of boys. Both are more or less touched by what we call « the gang age » tendencies. They like to act in groups. Into these books — VI, VII, and VIII — comes the kindly and genial parish priest who leads them to appreciate the mighty group to which they, as young and zealous Catholics, belong — the Holy Catholic Church, the one great force for good throughout the ages, the Mystical Body of Christ.

6. *Are the text-books adapted especially to American environments ? a social class ?*

In the beginning we had in view only one thing : the preparation of text-books explaining and illustrating the New Revised Baltimore Catechism. In order to do this, we brought to the task all the information we could obtain as to child psychology, children's vocabularies, text-books in other subjects which had proven useful, etc. We hoped in this way to prepare text-books in religion which would meet our children's needs. But, there has been some talk of translating them ; this does point to the fact that the books would be useful in environments other than of the U. S. A.

We have strictly avoided class or racial distinctions. On the contrary, by showing children of all races in various illustrations, we have tried to stress equality before God of all mankind. In later books, much is said concerning the Mystical Body.

Courses of Religion, Associated in Various Ways With the Catechism :

Highway to Heaven Series

by Edward A. FITZPATRICK
*President, Mount Mary College*¹

I. THE EDITING OF THE SERIES

I. HOW THE PROGRAM CAME TO BE FORMULATED. — In the first three decades of the twentieth century the religious program of the Catholic parochial school in the United States was based largely on the *Baltimore Catechism*. The principle of the organization of the curriculum was the well-known concentric principle. The student studied the catechism three times during the eight years of the elementary school. There were three editions of the catechism, No 1, No 2, and No 3. In a number of cases the more extensive De Harbe's *Catechism* was substituted for the No 3 *Baltimore Catechism*. The catechism was frequently referred to as the penny catechism because of its cost, and the cost of the 'text-books' in religion was very low indeed. While the textbooks in the secular subjects were improving in format, in design, in illustration, there was little or no change in the catechism. The increased cost of the better textbooks in the secular subjects acted as a deterrent for similar textbooks in religion. A penny or a nickel was enough for the catechism — and in the opinion of the day that is all that was necessary and the results were presumably satisfactory.

There also existed at the time a truly amazing Bible History with an amazing list of approbations by individual bishops. The

¹ The role played in the domain of catechetical work by the eminent author will appear in the development of the article. — Address : Mount Mary College, Milwaukee, Wisconsin, U. S. A. (Editor's note).

pictures were wonderful to behold, copied from some old German textbooks. This was the widely-used Gilmore's *Bible History*.

These were the basic textbooks of the school program in the teaching of religion. The liturgical movement was beginning to acquire some momentum at this time and the prayers of the Missal were beginning to be used in Missals of foreign origin. An enormous step was taken forward in 1929 when the well-printed, convenient Sunday Missal was gotten out by Father Stedman of the Confraternity of the Precious Blood. This occurred in a later stage of our development.

There were great advances in secular education in curriculum making, supervision, teaching, and particularly in textbooks. It seemed to me at the time (about 1930) that these advances in secular education could be used in the teaching of religion, and this was particularly true of textbooks with their organized curriculum, their variety of methods, their vocabulary selection, their interesting, artistic and relevant pictures and sequences of topics and their comprehensive planning.

2. THE RELIGION-IN-LIFE CURRICULUM. — It so happened at the time that the Diocesan Superintendent of Catholic Schools in a large midwestern archdiocese was working on a curriculum for his schools and asked my help as the Dean of the Graduate School of Marquette University in Milwaukee. I organized a new type of college course, somewhat along the lines of a seminar. We selected an excellent teacher in each of the eight grades of the elementary schools, permitted her to register for six credits in the summer school, and had her work all day long, except for her prayers and her exercises, on the problem of teaching religion in the grade of her special knowledge. There were conferences with the instructors, after laying down the foundations of the whole program, and working out the area to be covered in each grade. This was the allocation by grades :

Grade I	The Childhood of Christ
Grade II	The Public Life of Christ
Grade III	First Organized Doctrinal Instruction
Grade IV	The Old Testament as Prophetic (Biography)
Grade V	The Church (Biography)
Grade VI	The Liturgy (Especially the Mass)
Grade VII	} Comprehensive Doctrinal Instruction and a Life of Christ in Gospel Language.
Grade VIII	

This was the program and it was worked out in detail, and

after further study, conferences, and revision by myself as instructor in conjunction with others, these studies became "The Religion-In-Life Curriculum". This curriculum is printed in a separate book.

This curriculum for the elementary school employs every instrumentality for a complete and effective program in the teaching of religion — faith, knowledge, prayer, worship, the sacraments, the Mass, Bible history, Church history, and Christian doctrine — organized according to the latest and best pedagogical methods and integrated into a plan of life that leads to a Christlike character.

This General Manual is a foundational basic outline of the entire course or curriculum, giving a general view of what is to be covered in all the eight grades and definitely indicating the groundwork that must be built as a foundation for the development of a living faith — a faith translated into a character like unto Christ.

For each grade there is given an outline of main topics to be covered, quotations from the Bible related to the topics, religious vocabulary, liturgical instruction, Christian doctrine, and references to material listed. Provisions for teaching all the questions and answers from both the large as well as the small Catechism is a definite part of the curriculum.

Also, for each grade, there are listed poetry, prayers, hymns, religious practices, practical problems, masterpieces of art, music, and activities which reinforce the main instructions and are of great value to the teacher.

This General Manual, *A curriculum in religion*, is also particularly helpful to each teacher, in that it provides a definite chart of what has already been taught, what is to be covered in a specific grade, and what is yet to come.

3. NEED FOR CORE TEXT-BOOKS. — When this was shown to the Chicago diocesan superintendent of schools, he thought it was excellent, but where was he going to get the teachers to teach it. I understood that problem because I had taught a "course in teaching religion" and other subjects and knew the limitations of the teachers — particularly those who were content with the catechism method and whose pastor would have no other. I suggested that the way to help that situation was to prepare textbooks that could be placed in the hands of the student.

4. THE FORMATION OF THE CATECHETICAL INSTITUTE. — Further conferences with the diocesan superintendent of schools pointed

clearly to the fact that we must go on and write a whole series of be the core of the instruction. A good teacher in another order was selected to write under guidance a textbook which was to be tested in her own classroom. The result was "*The Book of the Holy Child*". This proved to be the first book in the *Highway to Heaven Series* and a manual for teachers was formulated using the book as the core, but expanding the instruction.

textbooks with teachers' manuals. Because of this I organized in the Graduate School the 'Catechetical Institute' which was designed to carry out the program. A consultative committee of three Jesuits was named and I became director of the Institute and continued to direct the particular project.

5. THE WRITING OF RELIGION TEXT-BOOKS FOR EACH GRADE. —

The plan was to make textbooks in religion as effective from every standpoint as the textbooks in secular subjects and to give the child physically the sense at least of the equal importance of religion with the other subjects. The textbooks as written were given the following titles and the title is of course significant :

- I. The Book of the Holy Child*
- II. The Public Life of Christ*
- III. The Life of the Soul*
- IV. Before Christ came*
- V. The Vine and the Branches*
- VI. We Pray the Mass*
- VII. } Highway to God.*
- VIII. }*

There was also included in the original plan two additional books which are now in manuscript form. One is an outline of plans for studying the Proper of the Sunday Mass on Friday to be reviewed on Monday after the Mass is heard. Periodically during this study the child will stop to get a definite conception of each part of the Mass based on his previous study of the actual Masses. The other book, also in manuscript form, is a study of the life of Christ based on the Gospel of Saint Luke to come at the end of the elementary school curriculum.

In connection with the doctrinal book which is studied in the seventh and eighth grade, it became necessary to prepare a sound theological answer to all the questions that are included at the end of the chapter. For that purpose Father Bandas, the professor of dogmatic theology and catechetics at Saint Paul Seminary pre-

pared the answer to the numerous questions in “ *Highway to God* ” in another book called “ Practical Problems in Religion. ”

6. RELIGION MANUALS FOR EACH GRADE. — A further step was necessary and that was to make available to the teacher the wide variety of material and of methods in each grade that would carry out the plan outlined in the curriculum and the material in the textbook. These manuals were of even wider scope than the textbooks and more detailed than the curriculum.

The manual for the third grade (pupils eight years old) will be used by way of illustration. The text of the third grade is the “ Life of the Soul. ” This is the first specific formulation of the doctrine of the Church for the child. All the material in this book has been covered in the preceding two grades. The child has become acquainted with the vocabulary used in his reading in the first two grades. Though the manual in the first place makes a time allotment of the material for the year including a unit on Holy Communion for the children who have not yet received Holy Communion, the program as outlined pays a good deal of attention to the problems of the vocabulary of the student and the assurance that they understand the meanings of the words used. The comprehensive character of the manual is indicated by the fact that a method of textbook study with the textbook opened before the child is given. A collection of suitable poems and hymns and quotations relative to the instruction is provided and an indication of those which should be committed to memory. The instruction in hymns is supplemented by the singing of the hymns during the music period. Throughout the manual are little hints for the daily conduct of the student and ways of taking advantage of actual situations are indicated. Activities are also suggested which broaden the scope of the instruction and directly relate it to everyday experience.

The possibilities of using material in other subjects in connection with religion are indicated. Material not only in the regular readers but in the supplementary readers are noted and their relationship to the subject of instruction. A practical suggestion is made by having the child tell his parents and show his mastery of prayers at home.

7. THE PEDAGOGY OF RELIGION. — The widely different character and preparation of the teachers in the various religious communities made it necessary, as a basis both for the in-service training of the teacher of religion and for the preparation of the teacher, to prepare a book outlining the pedagogy of the methods of teaching religion. In cooperation with Father Paul Tanner, now

of the National Catholic Welfare Conference, this work was done outlining in all the fields a comprehensive statement of the principles of education applied to the teaching of religion. The general character and scope of this textbook is indicated by the proposal that is made in the book that a course should be given in problems in teaching religion in seminaries, diocesan teachers' colleges, mother-house units and generally in teacher-training institutions. This course includes a consideration of the problems of the aim, curriculum, method and organization of teaching religion in the elementary school.

8. SUPPLEMENTARY STUDIES NOT INTEGRATED IN THE SERIES. — There were a number of other studies that were related to the problems of teaching religion in the elementary school that were not integrated in the *Highway to Heaven Series*. Studies were made and books published on “*The Christian Teacher*” (Sister Mary Esther), “*School Discipline and Character*” (Sister Mary Jutta), and the “*Community Supervisor*” (Sister Mary Salome). A more basic study was made of the educational organization, supervision and teaching as prescribed in the New Testament, in the “*Foundations of Christian Education*” (Dr. Edward A. Fitzpatrick). A supplementary list of original poems was published, called “*Verses for Tiny Tots*”. A liturgical supplement was published called the “*Character Calendar*” (Sisters Mary Charitas and Fidelis) which made a brief study of the saint of each day. A meditation book for lay teachers, called “*In the Service of God*” was adapted from a German book prepared by some lay German teachers following the Ignatian method under the direction of a Jesuit.

II. ARRANGEMENT OF EACH MANUAL.

HOW THE MANUALS FIT IN WITH THE CATECHISM

by George DELCUVE S. J.

The chief author of the series of manuals has just explained how he has been led to undertake the editing of manuals for pupils, the founding of a catechetical institute, the preparation of master's books, the formation of a religious pedagogy, and the publication of supplementary literature.

We should like to take each of the manuals sent to us and show the general arrangement and, in particular, the structure of the

chapters. We will see to what extent and in what way each manual is related to the 'Baltimore Catechism.'

1. *The Book of the Holy Child.* — This little book, with many coloured illustrations, gives briefly the story of the Creation and the Fall, followed by the life of Jesus before His ministry.

The story is occasionally broken with some moral application. The sentences are very short and more or less rhythmic. The little book ends with a list of the words used.

2. *The Life of my Saviour.* — This manual gives a brief summary of the course for the previous year and then gives the public Life of Our Lord.

After each section there are suggestions: "Something to do", or "Something to tell, to draw or write about"... Often, the narrative is followed by questions upon it.

At the end of the volume there is a list of the words used.

3. *The life of the soul.* — The third manual is a preliminary synthesis of Christian doctrine. It contains five parts: the creation, the commandments, the life of Christ, the Church (Holy Mass), the Sacraments.

The text is interspersed with poetry, exercises (sentences to be completed), some passages from the Bible. Under the heading "Christian Doctrine Review," there is at the end of an important exposition a selection of questions and answers, extracts from Catechisms 1 and 2 of Baltimore. *The study of the catechism is thus closely linked with the reading of the manual.*

4. *Before the Coming of Christ.* — This is the narrative of the Old Testament. The book is written from the biographical angle, the facts being grouped around the principal actors.

Each story is followed by questions and exercises; suitable readings suggested exercises.

Catechism No 2 is printed after the Old Testament, but the two are not linked up.

5. *The Vine and the branches.* — The main periods in the history of the Church are narrated in chronological order, followed by various aspects of the influence of the Church: the Church and the arts, the Church and charity, the Church and peace... The approach is biographical.

From this volume onwards, the illustrations are no longer coloured.

The structure of each unit is the same as that of the preceding volume.

Again, catechism no 2, is reproduced at the end of the book.

6. *The Mass.* — Instruction on the Mass is given in three parts: origin, the ordinary, the liturgical year.

The arrangement of the chapters is more complicated: after the doctrinal teaching come: 1) a questionnaire upon it; 2) practical applications; 3) notes on the use of the missal; 4) names of prayers to be learnt; 5) suggestions for work; 6) extracts from the Bible; 7) a religious vocabulary; 8) *questions (without answers) from the catechism which are appropriate to the teaching.*

Catechism n° 2 is printed at the end of the book.

7-8. *The way to God.* — The contents of this manual are an amplification of the subjectmatter of the third. Both are arranged in the same way.

The arrangement of the chapters is new. *Immediately after the explanation come the questions and answers (from catechism 2) which are appropriate.* Other questions follow, problems, references to Scripture, suggestions for work.

To sum up, the catechism is not used for the two first manuals. In the two synthetic ones (3, 7-8), the study of the catechism is closely linked with the reading of the book. This is not the case in the sixth (The Mass), in which the questions only are printed at the end of the chapters, the answers having to be looked up in the catechism at the end of the book. In the historical manuals (4 and 5), the manual properly so-called and the catechism are bound together in one volume.

A French-Canadian Catechetical Methodology. Booklets and Workbooks for Pupils.

“ *Aux Petits du Royaume* ”

by Sister MARIE-IMMACULÉE, A. S. V., Nicolet, Canada

On August 24, 1949, the world of religious education lost one of its most devoted and experienced pedagogues in the person of Sister Saint-Ladislav, a. s. v., Nicolet, Quebec, the author of a modern catechetical method which has been enthusiastically welcomed, in various circles, by numerous readers, teachers and specialists, at home and abroad, and which the following pages will endeavour to present.

1. *Overview.* — This work which has been termed a ‘summa,’ covers the whole elementary course in Religious Instruction (Grades 1-7). It comprises two collections: The first series contains six thick volumes entitled *Aux Petits du Royaume* accompanied by an exegesis of the method: *Catéchisme et vie chrétienne*. This is the Teacher’s manual. The pupil’s workbooks *Mon cahier d’enfant du bon Dieu* (six workbooks) and *Mon cahier d’enfant de l’Église* provide practical exercises correlated with the various lessons of catechism and liturgy.

The collection *Les Tout-petits dans le Royaume* presents two series (4 booklets each) of catechetical readings adapted to six and seven-year old children and attractively illustrated in colors. The teacher’s manual for this collection has not been printed yet, but is now in active preparation. The author devoted to this cherished work the last energy left her.

2. *Basic principles.* — Throughout these volumes, life circulates

like sap, overflowing and vivifying. Life ! is it not what the child needs ? Sister Saint-Ladislav strongly stresses this necessity in explaining her method. It is the leitmotiv of the lectures she gives, of the articles she writes, as well as the theme of her valuable volume "Catéchisme et vie chrétienne."

In 1935, when she undertook her essay of catechetical methodology, she was impressed by a double reality : an ever-growing zeal for religious instruction on the part of the teaching body (the foremost place of religion on class schedules, controlled examinations, contests, prizes, diplomas — the latter generally obtained with high percentages) and, on the other hand, on the part of the catechised class, apathy, tepidness in matters of faith, inertia, indifference towards the sublime doctrines taught. How can we explain that the Gospel of truth has not succeeded in creating strong convictions and intense Christian living, while new ideologies constantly attract throngs of convinced adherents, proud as well as dynamic ? The wrong, obviously, cannot rest with the Message... Would it not be, rather, that the heralds of the Message have forgotten the great art that anti-Christian mystics did not neglect : the promoting of free will and free action through a doctrine deeply-rooted in life itself and shining forth through an active and constructive pedagogy ?

"We must, at all cost, renovate our methods," our expert Catechist concludes. In her mind, to renovate means to *vitalize* and she invites her disciples to elevate their viewpoint in order to restore to catechism its true significance: a *doctrine of life*, a program of life, God brought down to the souls and the souls raised up to God.

The prime and foremost aim of the Catechist is not to offer religion as *something to learn*, but as *Someone to know and love*. It is a Presence to evoke and develop, so that the child lives more and more in God, as God constantly lives in him.

In the light of this statement, we conclude that the best catechist is not the one who possesses a vast theoretical knowledge of religion, nor the one who can resort to ingenious concrete devices, but the one who, living in closer contact with God, has stored up in his soul, inexhaustible reserves of effective *love* with which he wishes to enkindle the whole world.

3. *Synthetic character*. — The catechetical doctrines should be *life-truths*. And life means concentration, cohesion, unity. It is not a lively nor a vitalizing religious teaching that neglects general syntheses and dissects the various points of doctrine by isolated questions such as "What is meant by... ?" "What do you understand by ?" Such a method inevitably leads to religious ignorance or superficial knowledge ; it produces very weak convictions, a Christian life marked with automatism, routine and intermittence.

Sister Saint-Ladislav diagnosticated this evil and, in her magistral

work, courageously endeavored to offset its disastrous effects, by synthetising the whole religious doctrine.

a) *Organizing the subject-matter.* — Personally established in unity through years of intelligent studies, the author was well qualified ‘to distinguish, so as to organize.’ Among the 508 formulas of the Quebec Catechism, she seeks the one which seems to embody the entire religious matter. She finally chooses No 4 (Chapter 1) : “ God has created me to know, love and serve Him in this world and to be forever happy with Him in heaven.” From the depths of this core-thought, she draws out the essential aim of this love program : Our incorporation to Jesus-Christ. “ He chose us in Him before the foundation of the world... who hath predestinated us, unto the adoption of children through Jesus-Christ...” (Eph. I, 4-5). Of this idea which unifies Saint Paul’s theology as well as that of the Angelical Doctor, Sister Saint-Ladislas made the life-center of her method. The very titles of her work indicate the dedication of the latter to “ God’s children,” candidates for everlasting bliss, future inmates of heaven (*Aux Petits du Royaume, Mon Cahier d’enfant du bon Dieu, Ton Papa le bon Dieu, Ton Frère Jésus, Ta grande famille (L’Église), Le Ciel ton héritage*).

The plan of the *didactic part* unfolds itself at the rhythm of God’s advances and reconquests in the carrying out of his all-loving and merciful design. The *Dogma* reveals, as if they were “ Love secrets,” these advances of God the Creator — God the Redeemer — God the Sanctifier — God the Remunerator. The *Sacraments* are presented as inexhaustible sources opened to the numerous needs of our supernatural life — from birth to death. *Morals* constitute the road towards God, the ultimate end ; virtues are steps along that road ; the commandments, lights illuminating our life of charity with God and our neighbors. Following the commandments are the evangelical counsels. A lesson, “ *Three invitations of the Lord to His chosen souls,*” treats of the religious vocation. And the treatise ends in splendor by a commentary of the Sermon on the Mount : “ *The Traveller’s Beatitudes.*” The last volume closes on an inspiring hymn exalting the glory of Baptism and the Christian religion.

Throughout these lessons, the various branches of the religious teaching : dogma, morals, liturgy, Gospel are harmoniously blended without friction, without mutilation, naturally, — as exchanges are made within a living organism.

Another remarkable feature of this very original work is that it does not proceed by a global, isolated exposition of a special topic,

but proceeds, rather, through a concentric method. A point is first sketched; it appears again, is further recalled and finally breaks forth in its full meaning.

Thus the dogma of divine predestination is approached in the second lesson: *Man, a child of God*. It comes up again with the story of our first parents to be more explicitly treated in the chapters on Grace, the Mystical Body (the Church), the last things, Baptism, holy Mass, etc. The problem of evil broached in the chapter on the attributes of God, now and then reappears, and is splendidly developed in the last chapter on The Beatitudes ("Blessed are the poor... the suffering... the persecuted... the afflicted...")

Religion thus presented no longer appears as a collection of truths, precepts and practices, but as an assembly on the march: brothers and sisters, in the joy and peace of a sanctified life, following Christ, their divine Leader, and Mary, their Co-Redemptrix, in an endeavor to attain the paternal dwelling of the heavenly Father.

b) *Structure of the lessons*. — The same synthetic principle has guided the structure of the individual units. Instead of starting with the formula and breaking it up into its constitutive parts, the lesson, enlisting the cooperation of the pupils, *builds up* the formula which thus appears to the child as his own creation, his own property, something of his own personality, which has a chance to last for life. When the text is too dense, only one point is explained in one lesson. The catechist is invited clearly to delineate, in his class preparation, the truth he wishes to impart, the moral reactions he wants to bring about. In the case of a complex topic, which could possibly call forth many different reactions, the author takes care to dispose the elements so as to avoid weakening or neutralizing the fruit of the lesson, because of a multiplicity of effects. At the opening of the lesson, the pupil's interest is aroused by a concrete device: blackboard drawing, picture, familiar scene, historical fact, story, recall of some experience, game, etc... This intuitive process must be vivid, well adapted and pleasing to the child, so as to create appetite, desire for knowledge. From these familiar concrete data which have stirred the imagination and the emotional faculties, the Truth itself reaches the intellect by progressive illumination. At its climax, the lesson should provoke spontaneous reactions — silent prayer, hymn, resolutions, by an introversion to discover "what must be changed" and an extraversion to share with others the "beautiful things" that have just been learned. It is the *assimilation of the doctrine*, the merging of divine truth into the child's very life. Practical exercises: colouring, cutting-out, collecting, etc. lead the child to pursue the inventory of his

treasure. Rote memorization of the formula may then come to confirm the discoveries and crystallize the new knowledge in the child's heart and mind.

4. *Psychological adaptation.* — A vital and thorough knowledge of the religious science is the first requisite of the lofty scheme : Catechism for life. The second, no less essential and captivating, is a profound understanding of the child. The catechist must know him — nature and supernature — so as to adjust religious teaching to the manifold needs of his being and to obtain from each individual the cooperation required for his moral training. With solicitude and warm sympathy, Sister Saint-Ladislav analyzed the childish souls, their peculiar way of judging and thinking, their own manner of feeling and loving. Their small universe, like the Kingdom of heaven, is accessible to those only who can make themselves children again with the young ones. This marvellous power is manifested by our great Catechist, in every lesson of her methodology.

The child has a natural bent towards concrete objects, and it is from this material level that the teacher must depart to carry him off unto the realm of intellectual and supernatural truths. We have already mentioned how the author skilfully channeled, to this end, the most effective resources of the so-called “ active methods.” Should space permit us to quote any, a few examples would show these processes of sensible intuition of such a quality that, while attaining their proper goal, i. e. centering the pupil's mind on God's things, they parallelly impart precocious notions of general culture.

Another potent factor of child psychology is his affectivity. Sister Saint-Ladislav is not one of those who antagonize feeling. She knows that men are led by the heart and that children are especially sensitive to love and sympathy. And how comprehensive she is ! How tactfully she adapts herself to the very rhythm of the child's life-partaking of his joys and trials, of his problems and various interests. Her lessons assume the form of amicable chats taken up day after day. The tone is always maternally kind, full of affectionate solicitude, of smiling gravity. In the hearts of these children — the men of tomorrow — she discerns an incoercible craving for happiness, for generosity and social justice, and covering these points, she has lessons, remarkable for simplicity and depth.

For these little ones, an atmosphere of confidence, of optimism and joy — joy of being the children of God and of our Holy Mother the Church — joy of admiring the beauties of our terrestrial realm — and, above all, joy of possessing, within our souls, the kingdom of Grace and trying to extend it among our brethren. “ My little

children, with God in our hearts, we really possess heaven on earth. ”
“ My little children, ” *Filioli*,... No, indeed, the author does not teach anymore, but the divine Master Himself lives in her and repeats, through her lips — by the various devices of divine psychology — His Message of Love to the little ones of the Kingdom.

5. *A harvest of Life*. — It is impossible for us to proceed further with appraising the merit of this great work, authentically Canadian, which proves a real ennoblement of the human by the supernatural.

“ Behold the fields are white already to harvest, ” the Master said when a woman to whom He had revealed the “ gift of God, ” hastened from place to place to impart the “ good news. ” A splendid harvest springs forth also, from the modest efforts of a humble sister, who endeavored to readjust the point of contact between human souls and divine Life. She will have contributed to an urgent and beneficial reformation of religious teaching. Numerous priests and religious derive from these volumes a new stimulus to their own spiritual life. Lay people, likewise, find therein enlightenment for their faith and guidance for their Catholic action. Mothers, especially, draw from these precious collections the spiritual bread that they, perhaps, have neither the time nor the method of kneading for their little ones. And the time may not be far off when an English version of the work permits a wider diffusion of this luminous methodology that will, according to the author’s ardent wish, carry the Message of God to the very extremities of the Kingdom.

Sister Saint-Ladislav passed away, but she still lives on !... her work is just beginning *ut vitam habeant* !

PART II

Principles and Suggestions
With a
View to Further Progress

What Ought a Catechism to Contain?

by Mgr Gabriel-Marie GARRONE,
*Coadjutor-archbishop of Toulouse, France*¹

The question could not be simpler.

The answer cannot be as simple without being ambiguous.

In any case, it can only be given in the light of some sufficiently explicit principles.

To ask what should be the contents of a catechism is to ask what formulae should be retained or discarded, within what limits and by what criteria the selection be made. But first, we must be agreed on the place these formulae hold in a comprehensive and authentic teaching of the faith.

We might recall in the first place some of the principles involved. Then the conclusions will follow naturally. The matter in the following pages may appear more theological than pedagogical, but catechetical pedagogy is ruled by its object, and lives by its fidelity to that object and its essence.

I. VARIOUS WAYS OF EXPRESSING REVEALED TRUTH

1. Whether it is a matter of dogma or of morals, of a truth of faith or a simple statement as occurs so often in a catechism, the *formula* constitutes a mode of *privileged expression* of a salutary truth.

a. It is privileged because it clearly enounces aspects of the truth ('articles' of the Creed).

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b. It is necessary to see and observe faithfully *the unity of these various articles* which are not simply a list.

c. *All the formulae are subordinate to the articles of the Creed*, which they are designed to elucidate, not to complicate or embellish.

d. The articles of the Creed are summed up in the affirmation of *faith in Jesus Christ*, from which follow the precise affirmations concerning the Blessed Trinity and the economy of salvation which draws us together.

e. The theological attempt of synthesis comes under the head of this requisite of enunciation, that is to say of *distinction* and *organization* of the conceptual elements ; but it would be dangerous if it were to disguise the essential and real unity which is contained in the affirmation of faith in Jesus Christ, if it were to complicate instead of simplifying, if it were to be obtruded instead of used as the need arises.

f. The neglect of this attempt at enunciation or failure to understand its importance — whether on the part of the master, who should be a good theologian, or on that of the pupil, who should ‘know his catechism,’ is equivalent to a failure to understand Revelation, which is given us by the Incarnate Word, God-Man speaking to men in their own language.

g. This enunciated teaching is deeply rooted in *Holy Scripture* : uprooted it dies. Formulae do not supply for Scripture, from which they originate ; they give its content without exhausting it.

h. Moreover, these formulae are *bathed* in the prayer, sacramental life and morality of the *entire Church* : detached from this they become dead letters or run the risk of perversion.

i. For this form of expression of the saving truth is not *the only one*, not even the only privileged one, amongst the forms of expression of this truth. Indeed :

2. Another form of privileged expression, wider than the foregoing because it includes and, to a certain extent, overrides it, is the *sacramental and liturgical* expression.

a. Sacramental expression *goes further* than that which is purely verbal and conceptual, for it does not only signify the saving Truth, it carries it out ; it does not simply tell of Christ and His Mysteries, it communicates Them.

b. *It also includes* the conceptual enunciation under the form of words which give their meaning to the sacramental actions ; it presupposes formulae which guarantee it against possible false interpretations.

c. The sacramental expression *is not superadded to the articles of the Creed* ; it expresses them rather in its own language and 'realises' them, that is to say makes their content of Truth actually present and communicates it.

d. This original language is *completely human*, not reduced to conceptual elements, but mobilising the *entire dynamism of human nature*.

e. Religious teaching which is not set in some way within this integral milieu of expression is not the Church's teaching. More, it is *dangerous*, for it runs the risk of harbouring two false notions : that the faith is purely a matter of the intellect and of conceptual intellect at that, and also that it is possible to feed faith elsewhere than at the source of grace, *outside the atmosphere* of prayer and of divine bounty in which the Church lives.

f. The strictly sacramental element cannot be disassociated from *the whole liturgical structure*. This is an orchestration guaranteed by the wisdom of the Church, drawn from the deep well of faith, rich with agelong experience of supernatural life.

3. The two means of privileged expression mentioned are not the only ones : the Church confesses and affirms her Faith not only when she pronounces the words of her Credo or the canons of her Councils, not only when she exercises her sacramental or liturgical activity, but also simply by her *everyday life* through which shines the Spirit who animates her and makes of her the Body of Christ.

a. This means of expressing the saving truth does not present education with the same clear adaptability as the articulate means, not the same immediate fullness of expression as the sacramental means. All the same it is *indispensable*.

b. Insofar as it does not come to complete the two preceding modes of instruction, these are likely to remain abstract, unreal and fictitious for the mind.

c. If knowledge of *the times anterior to the coming* of Christ in the flesh is necessary to discern by faith the promised Messiah, prepared and imaged in the Old Testament, how much more is it necessary to have an acquaintance with the times following the Gospel story, since Christ is continuously and really present with His own. If one can behold Christ as announced, one must also be able to see Him as given.

d. Not to see Him or fail to make Him seen in teaching, is to *falsify Christ*. None can know Him if they have not *seen Him in His own*.

e. Thus, the moral teaching of Christ cannot be truly taught if He is not viewed as living in His faithful witnesses, in whom the Spirit renews Him, that is to say, in His Saints.

f. Thus, too, it is far more valuable to make a truth of faith known as it is lived and incarnated in an institution of the Church, in one of the familiar documents which she uses, in an historical posture, than simply to present it in its abstract and impersonal nudity. It is better to ask a monastery or look in the Rule of St. Benedict than to give a simple dissertation on what the Church thinks of the ' Presence of God. ' Analysed and formulated Truth is successful affectively where its reality is present to the eyes.

g. It is impossible, in teaching, to *reduce to a number of abstract statements* a Truth which, even in the Creed, has the attraction of the historical facts of the Gospels which cannot be taken out of their context with past and future without error.

Conclusion. — Meditating on these clear and indisputable principles shows us under what conditions our teaching can remain that of the Church, that is, faithful. It cannot if it disdains formulae ; nor will it be so if it is content with them alone, either by ignoring the expressive function of the sacramental world, or by slurring over the Church as a fact in history.

It may be hoped that in retrieving, in the name of the faith, these misunderstood principles of supernatural pedagogy, one will reenter *ipso facto* on the high road of pedagogy as such. The reverse, on the contrary, is not always true.

II. CONCLUSIONS AS TO THE CATECHISM

To what extent do the principles which we have laid down affect the compilation of a catechism ? Under what form can and should an elementary manual take into account this complexity which is so essential to the expression of our faith ?

We will state the answer simply and shortly. We desire, not to develop (that belongs to pedagogical experience and inspiration), but to sow some seeds of thought on the foregoing theological considerations.

1. The catechism is *for the use of the child*. We must therefore resolutely keep for the ' master's handbook ' whatever is superfluous, only capable of confusing the issue, everything that the child could not understand ²... The child's book must be simple and

² This master's book would appear to be indispensable, whether it is prepared in advance or whether the master makes it as he goes along.

wholly intelligible to the child mind. The Gospel must not be obscured at any point, or the editor condemns himself, for the child is the privileged heir to the Gospel Master. Many scholarly catechisms of today are weighted down with matter for the teacher only.

2. The catechism must be *constructed in the spirit in which the master is to give the instructions*, which flows from the principles already given. It appears to be indispensable that the catechism — if it does not follow a logical plan (we will shortly give our ideas on this subject) — should be perpetually at the command of the catechist in his studies, by an intimate sense of the coherence of the truths, a sound sense of the key points, and a sense of the hierarchy of values and the relative position of the elements.

3. The catechism is *one of the instruments, not the only one*, of the child's religious education. It neither can nor should be all. For example, it cannot supply the place of the educative element in the frequentation of the sacraments. On the other hand, it should be produced with a full and explicit knowledge of its rôle, touch on the other educative spheres and be closely linked with them. Doubtless, it requires a long time, a long experience and much pedagogic ability to recreate the catechism — its text and its teaching — in the integral world of the Church. Once the link was formed by life ; that time has passed.

4. In default of that *living continuity with the whole sacramental and liturgical life*, with the whole historicity of the Church, the catechism will fail of its aim, which is incorporation into the Church. We will state shortly how the insertion of chapters of a catechism into the movement of the liturgical life of the Church³ appears to us a natural way of safeguarding the necessary contact with prayer, with the soul of the Church, that is, with the object of the instruction, which is neither purely verbal nor even purely conceptual : the Mystery of Jesus Christ.

5. It is very important that the catechism should not *dissipate the child's attention* on a number of objects and details to the detriment of the essential object of faith, which is our Lord Jesus Christ, and that he shall come to know Him, not simply know about Him. In this connection a fundamental fact cannot be sufficiently meditated upon namely, *the correlative nature and inseparability of the three orders of realities : Truths, Duties, Sacraments*.

³ This insertion is practicable at very little cost. The chapters can be taken out of their context without distortion and, on condition that the children have a similarly arranged catechism for their use, there is no real difficulty.

Indeed, the correct teaching on an *article of faith* should show how *behaviour* is related to it (commandment) and also the *truth of faith in the divine signs* which, by expressing it, furnish the means of accepting its exigencies (the sacraments, efficacious signs of grace).

In the same way, a *principle of conduct* is ill taught if it appears independent of the articles of faith which prescribe it, or if it is not linked up with the divine signs which give expression to it and allow of its application.

Finally, we do not understand a sacred sign if we see nothing else in it : it contains a truth of faith and a grace necessary for life according to that faith.

6. Nothing can ensure fidelity to these momentous signs, as the *integration of catechistic instruction*, day by day, in *the very life of the Church*, that of the sacraments as they are celebrated, that of liturgical prayer so wisely arranged according to the Mysteries of Christ throughout the year.

The liturgical cycle follows that of the Credo. Why cannot catechetic teaching follow the great feasts the Church herself does ?

Is it necessary to point out how the practise of the Church's prayers would improve the quality of prayers, ensure fidelity to the biblical sources, suggest many moral lessons exemplified by the Saints of the calendar, make vivid the permanent presence of the Church ? etc., etc.

7. We now come to conclusions as to the *formulae to be used*. Those in our catechisms are strangely unbiblical and unliturgical ; and though this may have been allright in an age of christianity, it becomes nowadays a serious mistake. We must clear a passage for the well-springs. The solution is to be found in this direction rather than in the findings of a profane modern pedagogy. It would be extremely prejudicial to the interests of religious instruction if we were to apply merely the criterion of facility or the methods used for general education. We must go to the sources whence the Church draws her own life.

The foregoing are some of the thoughts which the subject of the catechism suggests to us at present.

Our times and their difficulties lead us to hope for a magnificent renewal. But this can only take place if the inspiration for it is drawn from the living wells of the Church, and also if the many and diverse forces of the Christian community are put at the disposal of the common good, the humble village priest joining his irreplaceable experience to the knowledge of the learned theologian.

Catechism Teaching by Exposition

by Franz Michel WILLAM¹

1. Basis of the new form to be given to the lessons.

The Christian truths form a single whole. Not one of them can be gone into without the others being presupposed or brought in. As each element in a mosaic gives some idea of the other parts, so each revealed truth allows us to see the others and sets them in their right place.

This fact will influence our manner of presentation if we group the Christian truths under titles adapted to the mind of the pupils.

If properly used, this method will not involve any picking and choosing from among the Catholic truths to be taught. Were that the case, the Pope would not have approved and recommended this method in his Letter to Italian Catechists.² The Holy Father clearly explains that religious teaching is not the orthodox expounding of the most important Christian truths. Religious teaching must present rather the treasure of Revelation in an intelligible language, effectively understood by children of good will. "The catechists should, moreover," continues the Holy Father, "make good use of all the catechetical resources which are daily becoming more numerous and perfect."

2. Historical evolution of the new form of lessons.

The plan of the lessons in the new catechism books is inspired by the pedagogical principles of the great Catholic philosopher and pedagogue Otto Willmann (died 1920 at Leitmeritz). According to

¹ See the biographical note in *Lumen Vitae*, III (1948), p. 187. — Address: Andelsbuch, Vorarlberg, AUSTRIA (Editor's note).

² "A sound and solid teaching would be of no use if its presentation lacked clarity and efficacy, and were not supported by those didactic methods, which are constantly becoming more helpful and suggestive."

him, every lesson must start off from some idea, advance from the idea to the development of its content and end up with some practical application. The Munich Catechists applied his directives to religious teaching and drew up a set of catechism instructions, for the use of catechists. The leading idea of the lessons was taken from the Bible as far as possible.

The Munich catechist, Dr Heinrich Stieglitz, went a step further and maintained that, if the principle were sound, it should be used not only for the catechists' books but adopted also in the children's manuals. In 1916, he published a school catechism book entitled *Grösseres Religionsbüchlein* in the preface to which we read: "The future lies with the catechism in the form of exposition."

Since then a whole series of such catechisms have appeared.

This development is all the more remarkable as it has taken place at a time when, owing to tension or wars, communication between countries was reduced and even broken.

3. *The advantages of the new form of lessons.*

1) Experimental research has proved that literature is more easily memorized and exercises a deeper influence than an ordered series of various theses. In the children's catechisms, the expositions present the Christian truths conformably to the findings of psychology.

2) Three methods are possible for religious instruction to be truly formative:

a) As starting point of the lesson take the passage of *Holy Scripture* containing the truth which is the subject matter of the lesson.

b) Bring out by a process of *reasoning* the revealed truth and show its position in the whole body of Christian truths. By this means, one can get across intellectually that amount of religious knowledge absolutely necessary for a true Christian formation. This, we know, was the method that prevailed in the last century.

c) Show how man has an innate tendency to know himself, to act and develop himself, and then how faith makes him fully conscious of his high dignity and informs him on how he should *live*. The individual is seen to be a unique being, a value in himself, a living member of that mystical Body of Christ, fashioned by Jesus Christ Himself during His earthly life and showing itself forth on the day of Pentecost. This method lets a man know the significance of his *own* life.

3) Men do not behave alike in their adherence to Christian truth. We may distinguish three types: some see in the Faith chiefly

a divine revelation ; others welcome it mainly as a doctrine and a science ; and finally, some seek in it a guide to help them achieve some order in the disorder of life around them. These three types exist among children, although they are more perceptible among adults. Moreover they are met with in varying degrees among all people and at different periods. In some parts, especially peasant countries, the presentation of Faith as a Revelation best suits the mentality of the inhabitants. A certain number, however, even in these countries accept the Faith and preserve it as an object of knowledge or an element of life.

The new form of lessons has the advantage of not being directed at one type of man only, as does the question-and-answer catechism, but of making allowances for all three.

4) The catechists themselves belong to three types. A catechism composed solely on rational lines, as has been the custom hitherto, will afford good scope for the intellectually inclined catechist, but will also cause difficulties for others. If, however, Christian truth be presented under its threefold aspect of revelation, science and life force, we may be sure that one of the ways suits the personal gifts of the teacher, and as a result the teaching will be efficient.

5) Let us look beyond the conventional theoretical limitations and we will observe that scriptural revelation employs this threefold method of teaching. In Holy Scripture, certain passages contain only historical narratives, others are didactic and, finally, others start off from life and work back to it. In any case, expositions, gathering together the pedagogical elements of Holy Scripture, possess a priori an educative value.

6) The new form of lessons seem to be adapted to the characteristics of the two sexes.

In so far as it is a divine Revelation, each truth is the same for all human beings ; no difference is made between man and woman. Nevertheless, the rational method suits a man's temperament better and the practical bearing on life suits a woman. And yet, man must share the woman's sentiments and woman in the man's way of thinking, so that each may make up for what the other lacks. The best means to this end is the use of expositions comprising the three pedagogical types.

7) The new form facilitates parents' co-operation.

If the parents are to teach religion to their children along with the professional teacher, their own knowledge must be something more than they have gathered from the abstract answers of the old style catechism. With such a catechism only those parents possessing a wide religious knowledge can give any help beyond mere question-

ing. And even so, there is required a certain versatility of mind, which not all good parents possess.

It is a fact that ordinary people can speak very competently about matters of Faith, especially if they start off with some incident or anecdote. Rarely does such an occasion arise with abstract questions and answers. The new expositions generally begin with some incident or picture taken from Holy Scripture, and thus provides an opening for an ordinary person to lead on to an instructive talk.

4. *The dangers.*

The new form is not without its dangers ; we must point out what they are.

1) The first consists in underrating the pedagogical usefulness of the old catechism. The change from the old catechism to the new may be compared to a change of dwelling. On such an occasion, the men are inclined to look on things as so much rubbish fit only to be left behind. Women, on the contrary, examine carefully every article before deciding whether to reject it. We should imitate the woman when it comes to changing the catechism.

2) Some may think it is not very difficult to compose good expositions. In reality, it is very difficult. Each exposition is a short essay and nobody can say it is easy to compose a good essay. You must know thoroughly your subject and the language in which it is to be written. A good exposition must be up to date and charm the reader.

3) We must not expect too much from a new catechism book. In spite of its great value, the academic result may be less than before, since external circumstances have become particularly difficult.

4) Some people are so convinced of the advantages of a new catechism that they are ready to regard any new catechism as superior to that of question-and-answer form. Such is not the case.

5) Finally, there is the danger of underestimating the importance of asking questions because we have once been obliged to follow a question-and-answer catechism. We will therefore treat separately this importance of a questionnaire.

The Importance of Questions

by Franz Michel WILLAM

Because memory power and studiousness has declined during the last generation, appeals have been launched for a catechism without any questions and answers to be learnt by heart. The cry 'A catechism without questions' did not meet with much response; but its influence was greater than is ordinarily believed. In some places, there exist a fright about questions and an avowed tendency to reduce their number and banish the so-called definitions. There is, however, a real danger in this under-rating of questions and answers for religious education, especially the danger of losing contact with the tradition of the last century. It is, therefore, necessary to express some ideas on this subject.

1. The condensing of Christian Truth in a series of questions and answers is in itself one *way of teaching*. Faith is made up of knowledge and action, action inspired by knowledge of the Faith. No method of teaching can initiate pupils to a science, without presenting them, with theses, brief statements which fix their attention. The questions and answers of the old catechism-books contain the intellectual work of centuries. Each country should, therefore, keep to the principle of not deviating too much from the traditional number of questions.

2. Even when one wants to ease the work of memory, there exist other means.

The questions in the catechism can be divided in two groups: the group of questions to be learnt word perfect, and the group of questions to be answered intelligently. This idea has been carried out in the new Belgian Catechism, for instance: about half the questions must be learnt by heart, while a correct answer is sufficient for the others.

A second means consists in adding more complete explanatory questions, but optional for the pupil, to the questions to be learnt by heart. Children are always impressed by optional questions; they

believe that they gain something by them. In places where the pupils do work well, they can learn these questions.

3. As regards questions involving definitions, there is no need to be so afraid of them when the catechism-book includes expositions. They are not at the beginning of the lesson but come rather as conclusions. Thus misunderstanding on the part of the pupil can be averted.

4. In composing a new catechism-book a *fresh grammatical construction of the questions* will often be required. Ideas for this could be got from the questions in the old catechism-book. If questions to be learnt by heart are to be recited, they should be rhythmic. In the Romance languages, the construction of the sentence is almost determined beforehand. In the germanic languages, the order of words allows of several combinations. The important thing is to see that the interrogative phrase is exactly transposed in the answer. To the question : " To whom was the Birth of Jesus first announced ? " The answer may be given variously in the germanic languages.

— The Birth of Jesus was first announced to the shepherds.

— It was first to the shepherds that the Birth of Jesus was announced.

— It was to the shepherds that the Birth of Jesus was first announced.

The same word construction should be observed in all the answers. If this construction be modified, special attention is required on the part of the children at the beginning of the answer ; if, on the other hand, no change be made, the question itself starts them off with the answer and they find it easy to continue. If we keep this principle well in mind, it will influence the way we compose the questions. Consciously or unconsciously, we will frame the questions in such a way that they may be easily changed into answers.

It may be noted that the art of setting questions will be advanced if we note carefully which questions in an old catechism are difficult for the children to answer correctly or cannot be learnt at all.

5. In a catechism-book made up of expositions, the number of questions should not be reduced in such a way that they do not *form a block* in the body of the exposition. Otherwise we lose a great aid to memory work. 80 % of the children possess a visual memory. But one, two, or three short questions do not form a block ; the child cannot form a picture of them.

We repeat, only with difficulty can children learn by heart odd questions scattered throughout a text.

Catechism Recitatives

by Marie FARGUES

Catechist, Paris

1. *A very ancient process.* — By the observation of efficient methods, we rediscover laws of practical pedagogy as old as the world. We have over the earlier practitioners the advantage of a longer experience. And we know, for instance, that if rhythmic repetition helps to retain the matter taught, a rather cold didactic form of teaching has only too often benefited from it. One repeats, to get to know them, dry and often incomprehensible items of knowledge which one dislikes. A few minutes ago, I heard the objector exclaim on reading the title of this essay: "Catechism Recitatives? another triumph of the mechanical age!"

Admittedly, the word evokes school chanting by which, in bygone days, multiplication tables or lists of county towns were, willy-nilly, engraved in the memory. Not satisfied with these set exercises, school-children copied the process for all those lessons they had to know by heart, and Heaven knows there were many! They invented their own rhymes and songs, but they did it without in any way trying to harmonize the melody with the sense of the text — not even the normal accentuation of words with that of the notes. Their one aim being to repeat often enough to achieve a good "by-heart" — the rhythm of the tune facilitating this in a pleasant and efficacious manner.

2. *Rhythm is everywhere.* — Day, night; work, rest; prayer, action; everything is rhythm. The heart throughout life pumps blood in a rhythmic manner. Air comes and goes rhythmically. The most intense effort of concentration is a rhythmic one with its stronger and weaker moments. The most continuous sound and steadiest ray of light are rhythmic vibrations.

¹ See the biographical note in *Lumen Vitae*, (1947), p. 97. — Address: 12, rue des Beaux-arts, Paris VI^e, FRANCE (Editor's note).

And ideas are balanced in the spoken word (note how the Divine Word gives them: this one sows wheat, and that other cockle; the good tree brings forth good fruit and the bad tree, bad fruit; the Good Shepherd guards His sheep, and the wolf attacks them; the pharisee lifts up his head, and the publican prostrates himself).

And the notes sway to and fro in music. And the body swings back to leap forward or to follow the rhythm of a song — or to learn a text. Everything is balance — contrast, complementary colours or sounds, comparison, alternation, cycles, comings and goings — when rhythm ceases, death sets in.

3. *From the stone ages to the 20th century schoolboy.* — Our ancestors, before the days of the written word, used this universal law for the transmission of poems and tradition. Verbal memory alone had to ensure an exact preservation of these, one generation passing the deposit on to the next.

From the time of the written word, successive generations preserve their traditions in books.

But the book of each individual, that which the 'ego' of today passes on to the 'ego' of tomorrow, is his memory. Repetition — rhythmical repetition, is rather like eating a book in order to carry it in oneself. In this repetitive act, the body works with the soul and no doubt works harder than the soul; but that is the true condition of every type of mechanism, and, let us humbly admit it, it is chiefly a mechanical effort we are at present concerned with.

And the child, that primitive being, whose instincts are not yet destroyed by civilization, knows that learning by heart is a mechanical act. Watch him stopping up his ears in order only to hear himself; enunciating very loud and swaying backwards and forwards, or from right to left; he does his utmost with the whole of his being. How deserving he is of help in the arrangement of the words so that he can say them to time! Otherwise he will tire before he has learnt his lesson.

4. *From the chanting of the infant school to the catechism recitative.* — But let us go carefully! there are two kinds of rhythm; the rhythm of the spirit and the rhythm of matter. The circles of a pebble thrown into water, the sound-waves of a siren, — the dance of atoms; and then the pulsing of a heart that loves, the echoing of fine music in the soul, the vibration of colours in a painting by Vermeer; these are of two different orders. The

automatic restitution of a text neither felt nor understood is of the first kind, catechism recitatives are of the second.

The pupil may only wish to attain a knowledge by heart and good marks for recitation. But we aim at the assimilation of food for life. Let us see to this, but before, not during the apprenticeship.

The master lesson will therefore always precede the repetition class ! This is not just a literal explanation, for the words are easy and the construction simple ; but a conversation in which catechist and catechised have really retained contact on all points ; concrete experiences at the start, imagination, sensibility, understanding, and at the end, a spirit of prayer.

Afterwards, the text will fix the essential points, not bare ideas but ideas associated with evidence of feeling ; it will awaken harmonics and give a measure of stability to a complex and unified affective state. The words are but the symbol of this, signs, as they ought to be.

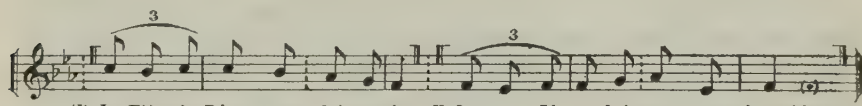
Naturally, the child does not stop at the sense when it is a matter of assimilating the symbols, but he will not suppress the fact that he has understood this meaning ; and while going through the repetition exercise he continues to understand and to feel, though in a lesser manner and without paying attention ; the repetition is not, therefore, purely automatic.

As to the remembrance, on which we count, — otherwise why learn by heart ? — premeditated or accidental, it is bound to be intelligent, alive, full of warmth. Certain words have the power of awakening the soul. They are full of potential love and lead the personality on, sensitizing it. The Gospel is full of such words. The truth which they express is a source of life and a channel of grace.

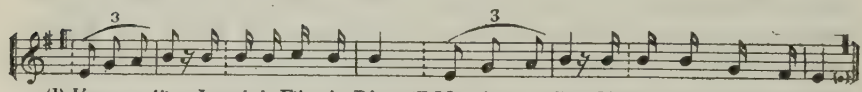
5. *Melody and rhythm.* — *The melody.* — The intensity which pure rhythm takes from words — and we are obliged to admit that attention lags in the course of an exercise of this nature — the melodic character of the song restores to some extent. But every melody is not appropriate. Those tunes which too easily turn into rigmaroles, which are sung with gusto or shouted, might perhaps help the verbal memory, but they would detract from the spirit of faith and prayer. This danger had to be avoided ; we have endeavoured to do so, without denying that many other musical renderings of the religious thought around which the text is centred, are possible ; the children themselves invent some when they are captivated by the subject.

The rhythm. — But as to rhythm, it is important to guide the

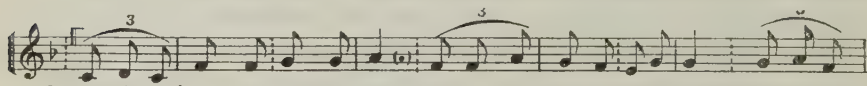
children in the beginning ; the range of rhythm which would fit each specific text is very limited, and in any case, the majority of children left to themselves could not invent any, as they are not even capable of pronouncing the French language with the correct accentuation. Therefore, they first have to be taught to read (speaking voice) ; the tonic accent marking the first beat of each measure ; the first note of the second beat is usually accented too, but very discreetly. When the rhythm of phrases is well understood, one goes on to a psalmody on one note and then on to a very simple melodic phrase, preferably in a minor key. Several rehearsals are conducted in this way. If the sense lends itself to it, the children can be drawn up into alternate choirs. Up to 10 years of age and often over, a calm, respectful, even soothing sotto voce chant is easily obtained, and it is the best of preparations for a recollected prayer after the activity and perhaps even the agitation of a lesson.



(I) Le Fils de *Dieu* s'est fait petit (II) Comme *Jésus* faisons-nous *hum*bles ;
et le *Seigneur* nous a servis. / comme *Jésus* servons nos *frè-res*.



(I) *Jésus* a dit : « Je suis le Fils de *Dieu*. » (II) Mon âme a dit : « *Jésus*, je vous a-dore »
(I) *Jésus* a dit : « Je suis la Vé-ri-té. » (II) Mon âme a dit : « Je crois en vous *Jé-sus*. »
(I) *Jésus* a dit : « Je suis la Voie du *Ciel*. » (II) Mon âme a dit : « Avec *Jésus* j'i-rai. »
(I) *Jésus* a dit : « Je suis le Pain de *Vie*. » (II) Mon âme a dit : « J'ai faim de vous, *Jé-sus*. »



(I) Depuis le *jour* de mon baptême, mon â-me tient à *Jé-sus-Christ* (II) comme un ra-
(I) C'est *Jé-sus-Christ* qui me fait vivre, tant que mon â-me tient à *lui* (II) comme un ra-
(I) Si par malheur mon â-me pèche, je ne tiens plus à *Jé-sus-Christ* (II) comme un ra-
-meau tout vert de *feuilles*. (I) Le rameau cassé (II) Mais l'âme tombée
-meau très bien gref-fé. / ne ver-di-ra plus / peut reprendre *vie* (I) Grâce à *Jé-sus-Christ*
-meau que le vent casse.

Questions. There is no precedent for a catechism class without questions and answers. The rhythmic texts which we are discussing are followed by a few questions. This part of the lesson is usually richer in definite ideas than the other.

But on looking closer, it will be seen that the first part of the lesson is more religious ; has a wider scope and is richer in its form. Ordinarily it calls for a more sustained effort on the part of the children who have to memorize it, but as they very much prefer this part of the lesson, the effort is easily summoned.

The Child Jesus learnt His lessons in the synagogue. Not out of a book and under his breath, but by ear and by singing. Isn't it thrilling to practice doing the same as the Child Jesus ? His perfect obedience and gentleness are no doubt difficult to imitate, but not so His studies and His childish games. He played hopscotch or blind-man's-buff, for the universal tradition of these games goes back very far ; He learnt His lessons swaying to and fro, for something deeper even than the oldest of traditions had instilled this instinct into Him — into that organism which He has in common with us and with our children.

The pharisees, it is true, also learnt rhythmic texts ; the process may have contributed to the formalist character of their religion. Who can tell ?

For these recitatives can, like so many very good things, degenerate and become very bad.

The proposal to make use of them is put before catechists, and they can be assured that for several years now, incorporated into a general method, they have helped thousands of children out of formalism. Why should they not help thousands more ? It lies with the teachers, if they will, to make the attempt.²

² On the technique of Recitatives, see *Dieu aime les hommes* (Introduction des enfants au catéchisme, tome II), p. 39 ss., Éd. du Cerf. The manual for the use of the pupil is in print (Mame, ed.)

A record has been made by way of model (Édition Lumen, 5, rue Féron, Paris : *Récitatifs de catéchisme*).

Christian Terminology in Missionary Countries

by Walbert BÜHLMANN, O. F. M. Cap.¹

Christian terminology is the gate through which catechetical instruction must pass. The personality of the catechist, the choice and presentation of the subject, the didactic material which he uses, all factors necessary for good catechetical teaching are related to language, the normal means of communication between men. Language introduces the child into the intellectual world of adults. Every time he sees something new, he asks: "What's that?" and he wants to know the meaning every new word he hears or reads, so as to discover the thing itself covered by the word. Then, upon hearing a word, he forms a mental picture of the object.

The catechist must therefore make himself familiar with the child's store of knowledge. Memories of his own childhood, the questions of the pupils, their puzzled looks and their incorrect expressions will let him know what words they do and do not understand. When speaking to the little ones of the 'Wise Men of the East,' of the 'tyrant Herod,' of 'Bethlehem, not the least of the princely cities of Juda,' he must first describe and explain these terms. A fortiori he must explain the technical terms in his religious vocabulary: sacrament, grace, Trinity, etc.; they must not remain pure formulae, retained in memory, but devoid of meaning.

Even in European countries, this aim is not achieved without difficulty. Yet there a long tradition has forged well defined terms.

¹ Born in 1916, Father Walbert BÜHLMANN entered the Capucins in 1935. He studied from 1943 to 1949 at the University of Friburg. In 1949 he presented a thesis on missiology and received his doctorate in theology. Father BÜHLMANN took care of publishing the *Annuaire Missionnaire Catholique de la Suisse* from 1946 to 1947. Besides this, he collaborated on the *Nouvelle Revue des Sciences Missionnaires*. — Address: Couvent des RR. PP. Capucins, Friburg, Switzerland (Editor's note).

The difficulty does not arise from the language but from the children themselves, who are obliged to discover by degrees what the expressions are and what they connote.

In mission countries, on the other hand, the necessary expressions do not exist. When a missionary begins, he cannot express his thought. Therefore, he has not only to explain his religious vocabulary, but to create one.

We shall try to describe these difficulties of fashioning a Christian terminology in a mission field and suggest certain ways of overcoming them. We will take concrete examples from the Bantu tongue, for we have made a special study of the matter in this family of languages.²

1. *Foreign words.*

A stock expedient at the outset is to employ a *foreign* word. No language is without some foreign words, for intellectual contacts and commercial transactions often cause some object to be imported and its foreign name accepted.

When it comes to giving Christian ideas, there are additional reasons in favour of this custom. In many cases, there is no vernacular word worthy of consideration. A native expression must undergo a long and dangerous evolution, as we shall see later. Finally, these expressions are often full of pitfalls. In Yaunde, one can quite well take the word *du*, to plunge, and form the substantive, *edu*, for baptism. But *edu* is exactly the same as *edu* meaning 'mouse.' The slightest mistakes in pronunciation, intonation or accentuation may create comic and sometimes trivial misunderstandings. The Rev. Fr. Briault CSSP was once talking on the Holy Ghost. He soon noticed that his audience was uneasy; they kept an obstinate silence. After much questioning, he learned that a slight fault in accentuation had changed the word for 'spirit' into another that gave scandal. Someone respectfully remarked: "Today you preached something which is a mortal sin." And besides, apparently innocuous words are apt to acquire in time or in certain places or among certain people a secondary meaning which turns them into obscenities.

The herald of the faith prefers not to run risks such as these with the word of God. Therefore missionaries find it best to introduce

² *Die christliche Terminologie als missionsmethodisches Problem dargestellt am Swahili und an andern Bantusprachen*, 418 S. Administration der Neuen Zeitschr. f. Miss. Wiss., Shöneck, Switzerland.

as many foreign words as possible, at the same time explaining their meaning and thus avoiding all the pitfalls latent in the use of the native language. Often after several years the native word is passed over in favour of the foreign one.

There is, however, one condition to be observed when borrowing a foreign word ; it must be *phonetically adapted to the language in question*. When we read in African bibles of *Kirisito*, *Kelesu* instead of Christ, it seems at first like a profanation of the holy Name. But on reflection we approve of it, as it is the best they can get and is in accord with the assonance of their language. Do not we Europeans take liberties with our Gesu Christo (džesu kristo), Jésus-Christ (žesü kri), Jesus Christ (džises kraist) ? The same applies to other foreign words. It is quite in order to turn the greco-latin word *apostolus* into *apotolu* in Nkundo, *lipositolu* in Ngangwela, *posotolo* in Yombe. These borrowed words become assimilated into the language to such an extent that later on it is hard to recognise their origin.

Let us make another comment : insofar as possible, the foreign words should be borrowed in their greco-latin form and adapted from that. When we read in Bantu catechisms expressions like *egliza*, *batema*, *penitansi* or *Dio*, *battesimo*, *kresima*, or again *ingelesa*, *kofilimasao*, etc. where the French, Italian or Portuguese missionary has patriotically made use of his own tongue, we cannot but disapprove. The first catechism in Swahili exhibited an exaggerated French influence : it dates from 1867 and was the work of the Missionaries of the Holy Ghost. We find in it, *maapôtri*, *evêki*, *extremونسio*, etc. This catechism was in use for about two decades. It is all the more matter for rejoicing that, after such a long time, these expressions have been entirely rejected. In the White Fathers' catechism of 1884 and in the second catechism of the Holy Ghost Fathers in 1887 none of these French words was retained. Many were replaced by native words and when this was impossible, latin words were adapted.

2. Native words with linguistic accommodation.

There are limits to this right of borrowing foreign words which we have just been defending against linguistic puritanism. The foreign word must always be an expedient ; its use can only be justified when the vernacular word is impossible or inadvisable. Preference for the *native word* rests on pedagogical and missiological reasons. The foreign word facilitates the naming of material things. The new object is seen, the new word is heard ; immediately

the meaning of the new sound is apprehended. But it is different with spiritual and religious subjects. The word ought to lead to the apprehension of an hitherto unknown object. It should evoke a picture which can be applied by analogy to the sphere of faith.

A foreign word evokes no image. One must, without any intermediary, rise to a spiritual concept. Now that is asking a lot of the intellect !

Even more than the intellect is the heart affected by foreign words. A word inherited from one's ancestors is interwoven with youthful memories, various sentiments and experiences which the foreign one can never evoke. If he speaks of the devil as we know him by revelation and uses words meaning an evil spirit in the native tongue, the missionary will make a far greater impression than if he simply calls him *Satani*. Besides, the ancestral word is allied to a host of others which form a chain of ideas and a flood of sentiments.

The missiological arguments in favour of using the native word lead us to the problem of linguistic accommodation. We want these peoples to welcome Christianity. Therefore in preaching the faith one must as far as possible use familiar words and images, yet at the same time ennoble them, deepen them, Christianise them. If we are continually making use of foreign terms we run the risk of making our religion seem foreign ; we are widening the gulf and hampering the Christianisation of the pagan past. Even in those cases where there is nothing at all in common between the pagan notion and the Christian notion of a word, the adoption of the pagan term might possibly be approved and recommended. We are fully aware of the danger of confusion and syncretism in such a procedure. But precisely because we do see the danger, can take precautions to avert it, whereas other dangers escaping notice beset the adoption of a foreign word.

It is often remarked that primitive man lacks the power of mental co-ordination. He can have religious conceptions coming from different sources and at different times, without ever linking them together ; he does not systematise, he does not see resemblances or contradictions. And missionaries are often astonished to realize how the new Christians find it too easy to let pagan exercises, and ideas remain alongside Christian ones. Now, foreign words foster this danger. New words are introduced and explained. The image of the new object enters the native's mind. But the former concepts are not affected or related to the new. The new images are packed away with the old, and no attempt is made to graft one upon the

other. On the other hand, when a familiar word is used in a new connection, he is obliged to distinguish between the false and the true, and study them in the light of the Christian doctrine. The missionary must begin at his listener's level. He has to hear with pagan ears, and listen carefully to every quiver of pagan philosophy.

Next comes analysis. "Now look here, you believe and do these things. You have been partly right. But here, you are wrong. This is what God has revealed, what He expects of us and wants us to do..." In this way, all obscurities, all syncretism of paganism and Christianity are avoided. And in most cases one can easily keep the native word whose meaning is henceforth clear to all. The old meaning will certainly be set aside, and the victory of Christ will be the more striking.

Before they reach this result, the pagan words have a long, and it is agreed, a perilous road to travel in their semantic evolution. Gradually, the image and tenor of the phrase have to reach the luminous summits of Christian truth. This obliges the missionary to keep in continual contact with his people and their children in order to check whether the old pagan meaning has disappeared, where necessary, and whether the Christian meaning is being thoroughly understood and safeguarded. But if it appears that certain false representations or sentiments are quite inseparable from the word (for often the sentiments and dispositions of the soul engendered by a word are more obstinate to change than the meaning of the word itself), then that word must be ruthlessly dropped and another chosen.

Generally speaking, missionaries have admitted both in theory and in practice the superiority of the use of the native over the foreign term, and there is a slow movement towards abandoning the latter in favour of the former. In Ngala, the word *pekato*, formerly used, has been replaced by *isumu*, the native word for sin. In Rundi, *sakrifisiyo* was used, now it is *nkuka* (the sacrifice whose death, in a vendetta, frees the other members of the guilty family). In Yombe *spiritu* is being replaced by *muela*... One could multiply these instances for many pages.

We therefore find that in every case where the native word, whether profane or religious, has been employed, its new meaning has had to go through a process of evolution. An expression, outwardly unchanged, takes on a new significance; a Christian spirit has been breathed into it. This evolution has been well described by saying that the phrases of human language "like grains of sand, become pearls in the Hand of God," or as an 'ennobling of words,' or a

‘baptism.’ As in the Incarnation, the Word of God assumed human nature, so likewise, in our case, the word of divine revelation assumes human forms. Faced with this word, men must, as before Christ, accept or reject it. Some see in it nothing but the human ; whereas the others experience in faith also the supernatural.

3. *Formation of new words.*

Alongside the foreign words and the adoption of native ones with their evolution, there is a third means of causing Christian thought to permeate paganism : the *formation of new words*. With the existing linguistic elements, we are able to create new forms. Every language offers possibilities. Take, for example, the modifying suffixes of Latin, *Trini-tas, incarna-tio, salva-tor*. The Bantu tongues, because of their classes of substantives and suffixes of verbs, lend themselves very easily to it. Some missionaries with a gift for languages have done marvels in this way. But we can’t go into detail here.

The foregoing shows how important and difficult is the task of creating a Christian terminology in mission lands. In the beginning, we must often be content with solutions which are only compromises. But missionaries are working unceasingly in the linguistic sphere ; their indefatigable researches are often rewarded by the joys of discovery, finding the expression which they have sought for so long. But those who create new words often find themselves in opposition to their colleagues. And herein lies the danger of temporary solutions ; they are allowed to take root and one becomes accustomed to them, so that new and better formulae are boycotted. This conflict between the stability and the change of Christian terms constitutes a very difficult problem. A certain stability is most desirable ; to some extent it suggests the firmness and immutability of the faith itself. A change of words always brings confusion and requires a very strong motive. On the other hand, in mission countries, the terminology must not be allowed to become fixed too early. It would be even more regrettable to transmit Christian truths from generation to generation under inadequate forms.

There is obviously no hard and fast rule to follow in the different cases. It is for the prudence of the apostle to decide each case on its merits. Custom, too, comes in. A living language is not easily interred in rules and paragraphs. The missionaries must act as they are able. It is they who have to make the first attempts to profit by the possibilities of the language. They will later review results and make suggestions. But the reactions of the Christian people are

the deciding factor. Native priests also will have their word to say. Better than any foreigner, they can appraise the *nuances* of their own tongue.

The question of Christian terminology will, therefore, never be satisfactorily solved until there is a competent native clergy trained in theology and in contact with their people. In fact, when the mission country is no longer such.

Adapting the Catechism to the Mentality of the Child of Today

by Franz Michel WILLAM

No book has such a deep influence on the mind of a man as the catechism. Therefore, the composers must be very careful to take into account the conditions of life of the children for whom it is destined. The intellectual background in which they grow up is not always the same. When that changes a catechism, which was excellent when it first appeared, may lose its value, and even become completely useless.

In the last two or three generations, conditions under which they teach have altered for catechists ; they have also worsened.

Think of the development in the school syllabus. It was once thought sufficient if the children were taught the three Rs. Today, the number of subjects has grown to a dangerous extent ; moreover, their relative importance has become so confused that each master declares his own subject to be the most indispensable.

To this change of mentality among the masters, there is a similar change amongst the *parents*. Thank God, there are still parents who place the first importance on religious teaching and insist upon their children giving due attention to the subject. But everywhere the number is increasing of those who look upon religion as just one subject among others, or as not counting for anything in the school report. In many places, such people create the atmosphere of the school. Schools where religious instruction holds first place are rare.

Among the *children*, we find a diminished efficiency attributable, not only to the increasing exigencies of the curriculum, but also to a weakening of intellectual effort. The cinema and wireless have an injurious effect from this point of view. If parents were aware of the harm done to children by these agencies, they would have the wireless on only at certain hours of the day. As for the films, they have an even worse effect on the minds of their young patrons.

We must also take into account that children in all lands have grown up during a war which was merciless to them. The remark made by one child to its mother says much: "Mother were you alive when there was no 'blackout'?" For this child history was divided into two periods; before and after the 'blackout' was introduced.

The effects of machinery and war tend to obliterate the differences between town and country. This levelling process goes on under the intellectual influence of the wireless, which brings an isolated country house into the town. If broadcasts did not reflect so much the town spirit, listening in will still change the mentality of men. Actually, it takes from man his hours of leisure and of reflection. The loss of such time both in country and town brings about a uniform mentality throughout the whole country.

These unfavourable circumstances prevent catechists, even if they have the same amount of time at their disposal, to achieve the same results as heretofore. And as it happens children ought to know their religion better than before, if their religious knowledge is to keep pace with their general intellectual formation. It is not without reason that the Holy Father, addressing catechists in July 1949 spoke of the serious discrepancy between secular and religious knowledge.

In such circumstances, one comes to the conclusion that, in every country, contact between parents and catechists should be intensified and an effective collaboration established between them. Collaboration between Home and School was the leitmotiv of the Catechetical Congress of English Catholics in 1947.

The examination of the foregoing facts explains the work of criticism and perfecting of traditional catechetical methods which is going on now in all countries.

CONCLUSIONS

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I. THE FUNCTION OF THE CATECHISM TEXT-BOOK. — Its function is still much discussed. Some exaggerate it, either because they think the job is done if the child is able to repeat word for word a text they have explained, or because they can put down their own failure to the "bad text-book." Others tend to minimize it; they are concerned with the training of catechists and on the quality of the teaching: they put up with a poor manual which, in any case, they do not place in the hands of the pupil until the last possible moment; Dr Shields even forbids the use of the catechism. In order to form a just estimate of the little book, one must put it in the place to which it belongs in the normal development of the life of a Christian.

At baptism the child has been associated with the Passion and the Resurrection of Our Lord and has become a member of the Mystical Body. The Blessed Trinity dwells in him; by the theological virtues he is entirely orientated towards the God of revelation; from that moment he is "in terms of life, growth and grace"² which has to be explained to him in a progressive manner. When at the age of reason he has become truly able to distinguish between good and evil and to make a personal choice, the Father and Son send the Holy Spirit to him again — if he has not already been confirmed. As the Light of the heart, the Holy Spirit urges him to give himself without reserve and helps him to look always upon God with the "gaze of friendship."³

Normal religious growth is the enriching — and a certain realiz-

¹ Address: 27, rue de Spa Brussels, BELGIUM.

² Emil MERSCH, *Le professeur de religion. Sa vie intérieure et son enseignement*, in *Compte rendu du III^e Congrès international de l'enseignement secondaire catholique*, pp. 130-144 (Brussels, Van Muysewinkel).

³ See on this point the article by M. DE LA TAILLE, *L'oraison contemplative*, in *Recherches de science religieuse*, IX (1919), p. 283.

ation — of an experience which, like that of a human friendship gains by the development of the faculties: it is a harmonious growth in friendship with Christ and the communion of saints. This experience needs the atmosphere of those communities and institutions which are, so to speak, the perceptible and partial realizations of the Mystical Body: the Christian home, the fervent parish, the Christian school and organizations and — please God — a Christian society.

We shall perhaps be accused of idealizing; only too often today society exercises a harmful influence and many a child of seven seems to be deprived of any religious experience. We must guard against judging inward dispositions by appearances. In any case, the reality of unfavourable circumstances should not hide from us the supernatural realities: a baptized person is carried towards God by a supernatural dynamism and if this latter appears so weak, may not this be because it has not been strengthened in time by Confirmation? In order rightly to assess the function of the catechism manual, we must first of all take into account the normal conditions in which, thank God, many children are still developing their religious sense, while pointing out in passing what does not apply to other environments.

Having said this, the function of the catechism manual would seem to be as follows: to help the young baptized and confirmed person to attach himself more and more firmly to Christ, and gradually to enlighten his mind with the help of faith, concerning this adhesion to Christ. When we speak of Christ, we doubtless think of the Word Incarnate, but we do not separate Him either from the other Persons of the Holy Trinity or from His Mystical Body at its present development and destined to progress still further in a world with many helps and hindrances to evangelization.

Of course we do not suggest that the catechism alone can do this work. We will be more specific a little later. For the moment, it is of supreme importance to decide as to the line to be followed and deduce the consequences of it.

A book with an exclusively rational appeal is likely to disconcert the child who has a true religious sense. It is to be feared that in his case study and life proceed on parallel lines. We have seen above the evils attributed — with some exaggeration perhaps — to those American manuals which appeal to the intelligence alone. Perhaps children from dechristianized surroundings would not have the same reactions, but are such books likely to guide them towards a truly religious manner of life?

Once the orientation is decided upon, what ought we to expect from an excellent catechism? First of all, what services can it render directly to the child? The following suggestions have been inspired by actual work done — successfully or at least on the right lines.

1. *Services rendered directly to the child.* — The catechism manual should be of use *before, during and after* the course.

BEFORE THE COURSE. — It will help to put the child in the fundamental religious attitude. This point has been too little noticed until recently.

The *illustrations*, being really evocative and truly religious, will arouse the required dispositions by reviving some religious experience or by putting the individual in contact with a soul dedicated to God. Illustrations can also link the Christian life with wellknown and familiar surroundings. Thus the child will be brought very simply into contact with religion as with something both transcendent and near at hand, with someone at once mysterious and friendly.

The text, narrative and poetical, awakes curiosity and predisposes the mind. The Progressive Catechisms of Fr. Colomb are a proof of this. We shall return to this subject when we consider the form.

DURING THE COURSE. — On reading this issue, we have noticed differences in the ideas of how manual and course should be linked together. Some authors arrange each lesson according to the scheme which they recommend the teacher to use for the course: some, anxious to respect the welltrained catechist's liberty of action, simply give him carefully selected material. Several combine the manual and the exercise book. In this variety we can find two trends becoming more distinct: to *coordinate the various branches* of religious teaching: the Old Testament, liturgy, dogma and moral, and to *arouse all the faculties*, sensibility, intelligence and will, and thus to arrive naturally at progress in leading a Christian life. *By means of the choice and use of material, the manual can help the child considerably to understand his religion as an organic reality and to engage himself.*

AFTER THE COURSE. — If the lesson has been more than an appeal to mind and memory, the manual must itself be more than a book of reference. It should conduce to a personal examination calling upon all the faculties. Therefore the manual must of course recapitulate the explanations given, but it must also evoke attitudes, facilitate prayer, suggest applications to daily life... The work of memory is not forgotten, but it should not take up all the attention. The catechism becomes a manual whose text and illustrations are remarkable, not only for their exactitude, but also for their power of suggestion, which can bring the lesson to life again in the intimacy of the home.

2. *Services rendered indirectly to the child through the instrumentality*

of educators. — The catechism is the child's book. We will set aside for the moment the question of how far it serves the adult also. We wish here to emphasize that one should not make it a hybrid work : half pupil's , half master's. On this point, almost all are agreed ; only a few manuals continue to weigh down an abstract text with pedagogic instructions.

This does not prevent the manual from contributing *indirectly* to the training of the catechist (priest or lay) and the parents, and *aiding in the collaboration* of all those responsible for religious teaching.

INFLUENCE ON THE CATECHISTS. — The very composition of the manual necessarily influences the manner of the lesson. It often happens that a catechism in the form of question and answer confuses the average catechist, priest or lay. The syllabus and instructions in vain point out better methods. The manual itself leads the catechist to give too intellectual an instruction, above all if the subject-matter is not linked closely to Bible or liturgy. One can understand why Father Drinkwater, a gifted and experienced diocesan inspector, is driven to do without the catechism as long as possible. This is a radical solution, and not perhaps the best one. One of the modern manuals, as conceived by recent catechesis which coordinates the subject-matter and looks to the whole person, keeps the teacher from straying. We must realize, however, that it is not sufficient of itself. Mgr Fitzpatrick's article is very illuminating on this point : it is not enough to draw up a syllabus ; manuals must be written, and in their turn these call for " masters' books, " but even more for conferences and for catechetical publications.

INFLUENCE ON THE PARENTS. — There is an awareness in several countries of the need for the collaboration of parents. The child's book — provided that it fulfil certain conditions — guides the mother. When she does not simply ask for the recitation of formulae, the revision becomes more alive, and may contribute to the rechristianization of the home. Like the catechists, the parents need help from publications and talks, and thus one home helps another.

COLLABORATION OF THE EDUCATORS. — In its full development the catechism should serve as a bond of union between those responsible for religious teaching.

In short, the manual is an instrument. Its role is a modest one, but, directly or indirectly, it favours the development of the Christian life, if it satisfies certain conditions. We have already glanced at these : we must now examine them more closely.

II. CONTENTS AND GENERAL ARRANGEMENT OF THE CATECHISM. — Until quite recently, attempts have been directed to formal im-

provements of the catechism : a more concrete vocabulary, less complicated answers, rhythmical language... If the contents have been taken into account, that has been with regard to the child : How much can he understand of religion ? What are his needs ? Today minds are more ready to receive a message (like that of Mgr Garrone), which concentrates attention on the contents of the instruction. Here one can perceive a development : it has been made in Austria and Germany ; it is being carried out in Holland, France and Belgium, and is starting in Switzerland.

When considering the subject-matter of the teaching and above all in the choice of the point of view from which it is to be presented, psychological facts must be taken into account. Nevertheless we must first of all know one thing clearly : what is the essence of the religion which the catechism manual is to give ?

Fundamentally, the content of the message is simple : it is the religious history of mankind. Awaited in the Old Testament, the Son of God came to give sinful man the life of the Blessed Trinity ; He continues to communicate it through His Mystical Body, as a new principle of action, of which the life of the Church, and chiefly of the saints, bears witness to the divine and human efficacy.

So Christ dominates the story of both Old and New Testament. He dominates the sacramental life of the Church, the continuation of His Incarnation, in which His whole historical life, once directed to His Passion and Resurrection, is recalled in the Mass ; where His redemption is communicated to us by the renewing of the redeeming sacrifice and by the sacraments which associate us with it. In consequence, He dominates the Christian life which ought to bring out more and more the resemblances which the redeemed bear to their Saviour.

Consequently, dogma, liturgical life (in its widest sense) and moral should be taught from a *christocentric* point of view. In this way they will be understood in their depth and in their mutual relationship.

The Church, guided by the Holy Spirit, has set the facts and messages of the story of salvation in dogmatic formulae. The liturgy is expressed in rites and prayers. The Christian life is subject to norms or commandments, and is shown forth above all in the saints. These three forms of expression : formulae, rites, example of the saints are all in their turn used by the modern catechesis in the teaching of dogma, sacraments and morals. The dogma of Redemption, for instance, will be studied in the Gospel ; liturgy penetrates it more deeply ; the life of the saints, of Francis of Assisi especially, will inspire the appropriate sentiments.

Thus dogma, sacramental doctrine, moral, are linked together both in their intimate reality and in their modes of expression. This last point will appear more clearly when we consider the structure of the lesson.

In reading the articles in this issue, the reader will be conscious of this evolution. We simply wish to recall a characteristic fact, before having to take into account a certain slowness in some countries.

When we are studying the new manuals, one fact strikes us : that is, the intimate connection between dogma and sacramental doctrine is better grasped. An indication of this is to be found in that the new catechisms of France, Holland, Strasburg and Basle have changed the place of grace and the sacraments. They now come immediately after the explanation of the *Creed*. In these manuals the moral life receives greater justification — if we may speak that way — from dogma and appears founded on the sacramental life.

In the new Belgian catechism the moral section is of a positive nature ; later progress will no doubt bring more into evidence the links — which are not now very clear, — between dogma, sacraments and moral.

Several important countries have remained uninfluenced by the wholesome structural reform in presenting the Christian message. The United States still holds to the order of dogma, moral, the sacraments and pays little attention to the internal and vital structure of Christian doctrine. Spain and several countries of Latin America keep to the manuals of Ripalda and Astete. These latter are certainly not without their merits, but they are too analytical. How could it be otherwise ? Attachment to formulæ and comments upon them (the Creed, the Pater, the commandments, sacraments, virtues and vices) is complicated by an outmoded effort to group all truths according to a series of privileged numbers (7, 3, etc.). Consequently, there is a lack of proportion : for instance, fasting is excessively dwelt upon ; the connection between the various parts often escapes notice.

However, even in these countries, the problem of contents and structure has begun to be taken into consideration and it is possible to hope that, there as elsewhere, the phase of methodical or formal progress will be followed by an attempt at reshaping the contents and arrangement of the manual.

There is, however, one misconception which runs the risk of delaying a desirable advance, and we would seek to remove it.

When catechists, and even authors of manuals, are invited to think first of the *object* to be taught, many protest.

Let us see first what justification there is for their reaction. Certain catechism manuals have, so to speak, isolated from their human support and from the living community, the deep realities of the Christian life : grace, the theological virtues, the sacraments ; at least, they tend to be put forward as objects and additions to human nature ; their abstract treatment does not further the linking together of study with experience and personal or community life.

We hasten to add that catechistic pedagogy "controlled by its object" (Mgr Garrone) does not despise a legitimate psychological concern. On the contrary. If authentic religion is worship in spirit and in truth, if it is personal union with God in a family, how should "the fidelity of catechistic pedagogy to its object and essence" (Mgr Garrone) not deepen rather than paralyse personal and social experience ? The catechist will never lose sight of the fact that with a child all progress in knowledge must result in a more intimate contact with God and the Church. One must wish that he be helped by the "personal," and in this sense, psychological structure of the manual.

It is not, however, this profoundly psychological aspect of religion of which those are thinking who talk of the subject when drawing up a manual or preparing a course. They are speaking of the children who will use the manual and of the milieu from which they come.

It is not enough to know one's religion well in order to communicate it. We must take into account and emphasize the importance of the subject (child, adolescent, adult) and their milieu. But here there must be accuracy of thought. If due proportion between the objects in view is not observed, there is a risk of distorting the Christian message, and it happens that, by a kind of immanent justice, the aim most ardently pursued is missed. Our study of the catechisms and systems of various countries leads us to present the following ideas as important :

1. It is above all necessary, as has been already remarked, to understand the Christian religion as a whole : the religious history of mankind, the reality of the Mystical Body.

2. We will consider the Mystical Body, as do the Dutch and Austrian catechists, in its present stage of development. The encyclicals, for instance that on the Mystical Body, invite us not only to add some further points to the course, but to adjust the whole of our teaching to correspond with the religious aspirations of our time. Account must be taken not only of the

development of dogma, but also of the growth of the liturgical and sacramental life, and the providential direction of the spirituality of our day and the conditions under which the Christian life has to be lived. In short, the *object* to be treated of is not a static reality but the Mystical Body which does not cease to grow under the influence of its Head. Thus, without distorting the Christian message, one should take account of the sociological context. A timeless catechism is a mirage ; it should be the reflection of the continuous development of the Mystical Body as it grows.

3. In like manner, and again, with the respect due to the Christian message, one must pay attention to the natural and religious development of the children at the age they are using the manual. The manual can only strike an approximation ; it must leave room for individual application.

4. To reverse the order and begin with the subject without paying enough attention to the object, is to lay oneself open to grave dangers. From this point of view certain American publications will well repay study. Their authors are expert in both secular and religious psychology. They aim at a transformation of the personality of the child by means of lessons drawn up in psychological units. But, because they have taken the aptitudes and needs of the subject as the criterion for the choice of topics, they achieve their end by the subordination of sacramental doctrine and of dogma to moral teaching. These authors enquire " what dogma *does* " rather than " what it *is*. " In consequence, dogma is not sufficiently assimilated and the Christian life suffers.

These remarks on the contents of the manual are norms for the psychological and sociological adaptation.

III. PSYCHOLOGICAL AND SOCIOLOGICAL ADAPTATION. — A. *Psychological adaptation*. — After the treatment of the principle in the preceding section, we need here only indicate the situation on broad lines.

With at times some exaggeration, as has been said, the United States are remarkable for their psychological adaptation. The Baltimore catechism, by far the most widespread, consists of four " graduated " manuals. And moreover, it is understood that these manuals shall be embodied in a progressive series in which the questions and answers are to be accompanied by readings, exercises, etc. The editing of these collections has been prepared for by studies in secular and religious psychology.

The psychological adaptation takes the following shapes :

1. The very young have their own catechism without any special connection with the large one (Little French catechism of the Basle diocese).
2. The study of the questions in one manual is spread over several years.

Each question is headed by a number corresponding to the year (Belgian) or else the employment of different types indicates to which year the question belongs (Bilbao). In the Strasburg and United States' catechisms the answer to some questions is so arranged that the youngest children learn only the first part of the answer.

3. There is an increase in progressive catechisms : they have been in use for a long time in Italy ; in Spain they have been recently issued in the dioceses of Valentia and Vittoria. Fr. Colomb has sent us his collection.

4. Finally, in the Basle catechism a year is given to the study of each of the three parts and, in the arrangement of each part, the age of the pupil is taken into account.

In proportion as the psychological approach is stressed, writers are abandoning the idea of the one book for both children and adults. However, some recent Spanish ones still contain long appendices for the use of adults. If, generally speaking, these latter are not catered for as individuals, the family is considered in the composition of the text. We shall return to this subject when dealing with the milieu.

B. *Sociological adaptation.* — We have seen above that the manual ought to be adapted to the *religious milieu* in its deepest reality : the Mystical Body in its present stage of development and embarking on further progress.

This growth is favoured by certain factors in modern life, and hindered by others. The catechism manual will gain by taking both into account. Let us list a few as examples.

Fr. Congar once remarked that the modern world's resistance to the Gospel is not so much any particular heresy as an entirely secular view of the universe. Is this not a reason for the catechism to stress the coordination we have mentioned ? Religion will then appear as the principle which should animate the whole of life, and the teaching as the Christian vision of the universe.

Because of the secularism in so many countries, religious perseverance requires a more personal instruction. The cooperation of the parents is more and more necessary if the child is to assimilate the teaching and, chiefly, learn how to apply it in the home. Now, experience has proved that a catechism composed of questions and answers is not a suitable family book.

Some of the characteristics of the non-religious world will also have their effect on the composition of the catechism. Growth in profane culture calls for a like development in religious culture, and religious teaching will lose any attraction, if the manuals do not maintain high pedagogical standards. Even at the level of catechesis, teaching must be influenced by humanism.

Ought sociological adaptation of the catechism to be carried

even further, and different appeals made in the rural and workingclass areas ? Some people are convinced that this should be so and the success of their experiments in this direction seem to bear them out. Others are not so sure and are more inclined to entrust the catechist with this kind of adaptation.

IV. COMPOSITION OF THE LESSONS. — To begin with facts : What is the arrangement of the lessons in the modern manuals ?

1. In many dioceses and countries, the official catechism consists of a series of *questions and answers*, preceded or followed by prayers, preparation for confession and a method of hearing mass. Such are those of France, Holland, England, Belgium, most of those of Spain and Latin America, the graduated catechisms of Baltimore (except No. 3), and most of the Indian ones... In some countries, e. g. the United States and France, the ecclesiastical authority, as we have said, has expressed a hope that editions shall be prepared in which questions and answers shall form a part only of the whole manual.

2. For a long time there have been in use in many dioceses "larger" or "explanatory" catechisms besides the "small" ones. The general arrangement is the same in both, but in the "*larger*" catechism each answer has a *brief comment*. Recently new editions of these explanatory catechisms have appeared, for instance, the Baltimore catechism No. 3 and the English catechism with Fr. Drinkwater's explanations.

3. The articles in this issue have shown us another *sort of catechism* : that in which the lesson or "unit" begins with a narrative and a doctrinal explanation with appropriate questions. The lesson is recapitulated in the form of questions and answers. Prayers follow, with practical applications, suggestions for exercises. In their secondary characteristics one manual differs from another, but they have this feature in common : they each call all the faculties into play and coordinate the various branches of religious instruction.

The official catechism of the Strasburg diocese is a case in point, and those at present in preparation for Germany and Austria are to have the same method of arrangement. In the United States there are two schools of thought : one, sponsored by Miss Ellamay Horan, begins with the text of the catechism and combines the explanatory with an exercise book. The other, more after the narrative style, sums up the lesson with the help of the catechism, but the catechism may also simply be used in conjunction with the religious course.

4. Some theorists and authors — very few in number — favour a purely narrative catechism, with neither questions nor answers.

The Austrian catechists who have made a detailed study of the problem have lately declared in favour of the catechism described in paragraph 3 above, that is, one composed of *narrative, doctrinal explanations, prayers, and with questions and answers as well*.

Amongst the reasons given, we select the following :

1. A catechism of this sort demonstrates the links between dogma, sacramental doctrine and moral.
2. All the faculties are brought into play, and that has two advantages : the instruction is more easily associated with practice, and the pupils who by temperament do not take kindly to abstract theories are not baffled.
3. This catechism, too, makes allowance for the variety of temperament amongst catechists and facilitates the collaboration of parents.

Questions and answers are not to be decried : definitions are necessary to hold on to truths ; the answers taken give an indication of the progressive chain of doctrine.

There is one query which remains an open one : Ought the *official* catechism to be of the complex type or should it simply consist of questions and answers, the catechists in this case being invited to draw up "synthetic" manuals which will reproduce the questions and answers of the official one ? This latter solution permits of further adaptation to different milieux. But, and experience proves this, the poorer children and the Catholic pupils in the official schools will perhaps receive only, for reasons of economy or otherwise, a handbook containing merely the questions and answers.

V. PROBLEMS OF FORM : WORK DONE ; DISPUTED POINTS. —

Under this heading we wish briefly to recall the results which have been achieved and the controverted points concerning the form which the manual should take.

A. *Vocabulary*. — 1. In many countries the vocabulary has been revised, obsolete terms being replaced by words in current use ; where a new word has not been necessary for religious reasons, the compiler has kept strictly to the normal vocabulary of the readers of a particular age. The American excel in this. Comprehensive researches have determined the vocabulary normally employed by children of six, seven, eight years, etc. Generally the vocabulary adopted has been that of secular manuals of the lower class or the preceding term. Perhaps other countries would find similar enquiries profitable.

2. In Germany, Holland and elsewhere, the simplification of the vocabulary has been carried out from this other end : a better understanding of the Christian message, more familiarity with the Bible and the liturgy, and greater attention to the personal and social character of the Christian life.

3. Madam Lubienska de Lenval has well recalled the *suggestive* power of the psalms, liturgical passages and poetical extracts. The child may not understand the meaning all at once, but is it not the peculiar property of poetry to be inexhaustible? Experience proves that reading such as these create the proper religious dispositions in the child. This is a matter for consideration by those who want to provide the child with something that will accompany him when he grows up.

4. Readers who live in those countries where the question is one, not of choosing, but of creating a religious vocabulary, will profit by the article contributed by Fr. Bühlmann.

B. *A simpler and more direct style.* — Almost everywhere, the desire for shorter and simpler questions has been one of the motives for changing the manual. Where the old questions have been judged to be too long, they have been divided up. The French catechism makes use of the direct style.

C. *Rhythm.* — In France, Switzerland, the United States, India, the compilers have understood the usefulness of rhythm in the answers, bringing out resemblances or contradictions in parallel or antithetical formulae. It is true that in this matter, it is still a question of experiment, and if some are heedless of rhythm, others fall into the opposite extreme of puerile exaggerations.

D. *The link between question and answer.* — Should the words of the question be repeated in the answer? Should it be complete in itself? It would be a good thing in our estimation if an enquiry were undertaken into the advantages and disadvantages of the different methods.

At the present time, it is looked upon as progressive when the answers are harmonized with the questions. The editors of the new manuals or revisers of old ones have worked assiduously to this end in Belgium, France, Mexico, the dioceses of Basle and Spain. In the same way, the Strasburg and Belgian catechisms have their answers intelligible even without the question.

E. *The numbering of the questions.* — In several countries, the questions of the catechism were not numbered. The latest edition is different on this point. When one manual contains the subject-matter for several years, the questions for the different years are distinguished by numbers or asterisks.

F. *Illustration*. — The majority of the manuals are not illustrated or only contain a few inferior reproductions of pictures or original designs of poor quality. Why? Through ignorance or want of knowledge of the value of illustrations? Expense?

Some recent manuals contrast with these old-fashioned ones. They are tastefully illustrated. The authors have had recourse to various technical aids: line drawings, original watercolours, reproductions of pictures, photographs. Some prefer realistic illustrations, others adopt the symbolic. Some illustrated chapters go beyond the intuitive in teaching, beyond the aesthetic, and are evocative and truly religious.

Here again we should be glad of an enquiry into the effect of each kind of illustration at the different ages of the children and how far they affect the presentation of the Old Testament, liturgical and Christian life.

G. *Typography and format*. — Not only the illustrations but also the type and appearance of many manuals are mediocre. Several more recent ones, on the contrary, have been carefully produced.

After researches, the Americans have fixed a 'standard' lettering for each age and each booklet of a series of progressive catechisms has its particular type.

Printing in two colours has become more frequent; it draws attention to the structure of the lesson and stresses the important words in it.

The new editions of those catechisms which take the form of questions and answers are no longer printed in the same type for both.

The binding, too, is improved and the catechism becomes an attractive looking volume.

VI. TOWARDS FURTHER DEVELOPMENTS. — In the manual as in the course, attention was previously directed mainly, if not exclusively, to the subject of the catechism and to matters of expression and form. Today, we are no less interested in the psychology of the child and in methods, but we try above all to sound the depths of the Christian message, to define the contents and, if I may say so, the illumination of our teaching. In a very true sense, we seek to deal both with the subject and object.

It may be permitted to hope — and some achievements support this — that improvements in both contents and production will intensify and spread.

This evolution will require determination : for well-established routine has to be overcome ; but it will also need prudence : for a manual to be well received and employed with success, those who are to use it or train others to must themselves be trained. Progress in the matter of the manual depends on progress in all branches of catechesis. All Christian teachers are called upon to help in this.

Jubilee and Teaching of Religion in 1951

Note on the Use of Christian Archaeology in the Religious Course in the Middle School

by Charles MOELLER

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In 1950, a throng of young Christians went to Rome to gain the Jubilee Indulgence. Properly accomplished, this pilgrimage enlarged their experience and their knowledge of religious matters. It is hoped that this will be profitable to the courses of religious instruction.

The year 1951, in the course of which the Jubilee indulgence will be extended to the whole world, will continue to draw the hearts and minds of Christians very specially towards Rome.

How can we, during this coming year, familiarise our young classical students, one-time pilgrims or not, with the Rome of Christianity? And how, through this means, introduce them further into the Christian Mystery? Bringing the subject of Christian Archeology into the course of Religion would seem to us an appropriate manner of doing this. It, in any case, remains so at all times.

It may be of interest to give the results of an experiment over the last eight years whilst teaching Christian doctrine in upper forms.

It consisted of using Christian archaeology, with special reference to the Roman basilicas at which the Lenten Stations are made, in order to illustrate some main points of Christian dogma.

I. — The Latin liturgy gives expression to the ceremonies of the principal feasts, as well as the whole of Lent, in these ancient Roman basilicas. The *ceremonial of the station*, when explained,

¹ See the biographical note in *Lumen Vitae*, V (1950), p. 187. — Address: rue Léon-Théodor, 167, Jette-Bruxelles, BELGIQUE (Note de la rédaction).

becomes most revealing : the Roman clergy assembling in a basilica — that of the collect, — then going in procession with the Pope to the station basilica, chanting the litanies of the saints on the way. Representatives of all the Roman clergy meet in the basilica where Mass is said. Is not this a vivid picture of the communal character of the Mass and liturgy ?

2. — During Lent, it is quite easy to give at the beginning of class account of varying length of the station. It differs each day ; so the pupils make a tour of Rome. They thus acquire a practical knowledge of Christian Rome. I do not know any better way of inspiring the pupils in our colleges with a love of *Christian* Rome along with their ‘ classical Latin ’ studies.

When it is explained to them that in the old Roman house under the basilica of SS. John and Paul there is a room in which the pagan decoration has been effaced in one spot and a Christian symbol substituted, the pupils get a sharp idea of how Christianity was a new thing in ancient world.

The basilica of St. Clement throws another light on the same period in Christian history : under it there have been discovered two Roman houses separated by an alley dating from the first century. In the house of Flavius Clemens, Christian worship was carried on during the persecutions. In the cellar of the house opposite were performed the secret ceremonies of the mithraic cult. This solar religion (which had a tremendous vogue) came to the ancients as a promise of redemption. No one now, except historians, even talk about the religion of Mithra. Christianity has spread through the world. In the time of Constantine, a basilica was built between the walls of the old house. It is still there. The pupils understand better by means of explanations of this kind how the Christians were a minority, in a huge empire which was either ignorant of them, despised or persecuted them. The Christians had to struggle against rival religions. Yet, by their faith, they have won the world.

This birth of Christian Rome among the remains of pagan Rome appears as a striking sign of the mysterious birth of the new man in Jesus out of the ancient man born of the first Adam.

3. — On other occasions it is *some architectural monument* which provides a religious lesson. The Basilica of St. Peter is a good example. Bramante said when he was drawing up his plans that he “ would raise the cupola of the Pantheon over Constantine’s basilica. ” — The Pantheon was the temple of all the gods and

heroes of greco-latin civilisation and sheltered the great symbols of pagan man. Strength, lucidity, resignation, and above all, human beauty, were the essential notes of the ancient Pantheon. In making the cupola of St. Peter's like that of the Pantheon, Bramante gave expression to the thought that the 'gods' of the Christian Pantheon were no longer the great ones of this world, but the little ones, the humble, the pure of heart, the 'blessed' of the Beatitudes. And this is the feeling of the pilgrim in St. Peter's when, under the gigantic cupola, he thinks that here lies Peter, the fisherman of Galilee, one of these simple and pure-hearted men whom the world despises, but whom Christ has blessed. He also understands how the ancient station of the Feast of the 'Christian Pantheon,' All Saints, came to be held in this old pagan Pantheon transformed into a church under the name of St. Mary of the Martyrs. And, at the same time, it is clear why the gospel of the Beatitudes should have been chosen for the Mass of All Saints.

Another good example is the basilica and baptistery of the Lateran. The baptistery is shaped octagonally; the number eight signified the absolute.

Sunday as the eighth day of the week (counting from the preceding Sunday) is the 'Day of the Lord,' that on which the risen Christ will return to lead the world into the eternal glory of the day without end. The baptistery of the Lateran is octagonal (as are those at Florence and Ravenna) because baptism, by uniting us to the death and resurrection of Christ, is a pledge of eternity.

A mosaic in the apse of the Lateran Basilica depicts the heavenly Christ on a *triumphal* cross, the symbol of Paradise to which the resurrection of the Easter Christ gives us entry. In the centre of the triumphal cross a tiny mosaic represents the baptism of Christ in the Jordan, indicating that it is through baptism that we become partakers of the death and resurrection of Jesus. Thus by telling our pupils that the station of the First Sunday in Lent, of Palm Sunday, Maundy-Thursaday and Holy Saturday takes place at the Lateran, we make them understand the baptismal and paschal meaning of the Lenten liturgy.

The station of Good Friday is held at the Holy Cross of Jerusalem, which contains a remarkable relic of the True Cross. This cross is the instrument of Jesus' suffering; thus the basilica represents the earthly Jerusalem, sharing in that suffering, while at Rome the Lateran is the heavenly Jerusalem, that of the end of time, when it will come from heaven "adorned as a bride to meet her husband." On the other hand, the cross of suffering becomes through Christian

hope, the sign of resurrection and of joy. So we see why the exaltation of Holy Cross on Good Friday ends the office on a note of triumph, and why Laetare Sunday (the IV in Lent) has for its station Holy Cross of Jerusalem. This mid-Lent joy is not therefore of pagan but Christian origin, it comes from the foreknowledge of the resurrection animating the piety of the Church as she meditates on the sufferings of her Spouse.

4. — In other basilicas, *historical events* show forth the Christian truths. St. Praxedus, St. Maria in Dominica, St. Cecilia, St. Mark, were restored or built in the IX century in reparation for the outrages of the iconoclastic emperors against the cult of Our Lady and the Saints. The byzantine monks and artists, who had taken refuge in Rome, were employed by the Pope to decorate in mosaic these basilicas. These mosaics in byzantine style are excellent examples of oriental art. The stylised lines, the golden background symbolising the eternal light of paradise, the reversal of the laws of perspective, all show forth the essential theological truth of the transfiguration of our material world by the resurrection of Christ. The transcendent world does however 'descend' to man for the law of inverse perspective has the effect of placing the central point of the picture in the eye of the spectator, who thus realises both the divine transcendence of the supernatural world and its proximity, its presence, amongst us.

It is therefore enough to compare these mosaics with those of St. Pudentiana, and of St. Mary Major carried out in the Greek style, to realise the two conceptions of Christian art. The earliest Christian art makes use of the laws of perspective, and of antique drapery and gives Christ and the Saints the noble serenity of antiquity. It forms a 'baptism' of the most beautiful in ancient civilisation.

These two arts, the classical Christian (to which the Renaissance reverted) and byzantine, represent the two modes of portraying the truths of the faith. These two modes *complement* each other. Two forms of Christian humanism are depicted, both to be respected, for it is true to say that human nature is saved by grace, finished, given its highest beauty, but also true that it is saved because *transfigured*, raised up to a transcendent world.

5. — The *text* of the Mass on certain days in Lent is explained by reference to the basilica with which the liturgy is connected. St. Vital for instance ; the Ravenna martyr was thrown into a well

where he was suffocated. The church of S. Vital in Rome commemorates him. The epistle gives the story of Joseph thrown into a well, while the gospel gives the parable of the vinedressers who killed the heir whom the owner had sent to them. At the same time the Christian martyr is linked with the death of Jesus, the Son of God sent amongst men 'who received Him not,' and the mysterious prototypes of the suffering Christ, like Joseph portrayed in the Old Testament.

Another example: the station of Wednesday in Holy Week is held at St. Mary Major; this is deeply significant. On the eve of the Holy Triduum when the paschal mysteries of the death and resurrection of Jesus are about to be celebrated, the Church recalls to the faithful the part played by Mary the Mother of God in the sufferings of her Divine Son and brings them to the chief Marian basilica of the West.

6. — The old basilica, constructed according to the proportions given by Vitruve, should be as high as it is large; one should be able to draw a circle in the interior of the building. The number of windows is very large; they are constructed of thin plaques of selenite which give the interior a clear and warm light, different from the mystical semi-obscurity of our gothic churches.

The Roman basilicas show forth the peace and serenity which Christ sheds upon the soul of the faithful. The warm light of the interior almost makes visible the eternal luminosity of Paradise. In fact the basilica should, by means of its mosaics, pavement, paintings, lighting, windows, incarnate and represent here below the 'House of the Heavenly Father,' the heavenly Jerusalem. While our Roman and gothic churches are more the incarnation of the aspiration of the prayerful soul seeking amidst the shadows of earth the light of God, the basilica presents, so to speak, a tangible 'sacrament' the very Heaven of God.

In the same way, in spite of important differences, the significance of the baroque churches may be explained, in which the stone draperies, gold and lustres, its flights of cupolas defying the laws of gravity, symbolise the ascent to Paradise.

I have only given a few examples here of the method used. A small volume could be written, giving *concisely*, for each of the liturgical feasts as well as for Lent, the *religious* meaning of the basilica of the station. The *archeological* starting point of these explanations serves to banish boredom, where the pupils would only yawn if they suspect a 'sermon.' At the same time, a short synthesis of the history of art would be unrolled before them. Finally, as I

said at the beginning, both the humanism of our religion and its transcendence would be manifested.

A few reproductions should be shown and explained ; usually a quarter of an hour is quite long enough for all that is necessary to be said. Without seeming to do so, the professor will in this way instil the *essential* Christian truths and a commentary on scriptural texts will follow on easily.

Of course other monuments of art can be treated in the same way. But the advantage of taking the stational basilicas is that they direct attention to the liturgy and the missal.

I will finish by giving a short list of books which may be useful : É. Mâle, *Rome et ses vieilles églises* (Paris, 1944) ; *Romée ou le pèlerin moderne à Rome* (deuxième édition, Paris, 1948) ; Schuster, *Liber sacramentorum*, t. III, Bruxelles, for its *liturgical* notices. For reproductions : *Roma*, 2 vols in the collection of the *Touring Club of Italy* ; *Rome*, in the Hartmann collection, chosen by É. Mâle ; Tani, *Rome et ses églises* (Paris, 1940) which contains many reproductions of the lesser known churches). R. Poelman et Ch. Moeller, *Rome et l'Année Sainte* (1950), edition AFUC, 196, rue de la Loi, Brussels.

This list will suffice, but some faith in art and the liturgy is required also.

REPORT

of the International Catechistic Congress held at Rome 10-14th October, 1950

I. THE ORGANIZATION OF THE CONGRESS. — On the morning of the 10th October His Eminence Cardinal Bruno received, in the great hall of the Apostolic Chancellory, the people who had come to take part in the international catechistic congress. With the exception of a small group of Brothers, religious and lay catechists, the audience of about 250 was composed of priests : vicars general, diocesan heads of religious education, directors of some catechetical bureaus. Italians were in the majority, but many European countries were represented. The French delegation was the most numerous, consisting of about sixty members. Latin America had sent twenty priests ; a distinguished group represented the U. S. A.

Two reports were read in the morning, and one only in the afternoon. At the end of the paper (lasting about three-quarters of an hour), Mgr Roberti, secretary to the Congregation of the Council, read the suggestions sent by the national and regional congress. The meeting was then interrupted for a few minutes ; those who wished to speak notified Mgr Roberti. When the proceedings were resumed, these delegates were called to the microphone. This arrangement had its advantages in that it avoided wanderings off the point ; on the other hand, it did not favorise the useful interchange of ideas ; the speeches added to the information, but hardly contributed to improve upon the report or to the drawing up of the suggestions approved by the assembly.

The reports were read in Latin ; the comments were either in Latin or the vernacular ; in the latter case, they were straightway summarised in Latin.

II. THE PARISH AND THE RELIGIOUS FORMATION OF CHILDREN AND ADOLESCENTS. — A. *Children*. — Among the Spanish catechists, Mgr Llorente, bishop of Segovia, was highly qualified to deal with the religious education of children in the parish.

A parochial system is indispensable, given the vastness of the subject, the occupations of the parish priest and the often considerable number of children who do not attend the catholic school. How then can the children be drawn and retained ? By means of instruction which will make them understand the objective value of Christian doctrine and also by hard work and recourse to pedagogic aids.

The role of the parish priest is twofold : first, he must *instruct* his young parishioners in sacred history, prayer, and some short and suitable doctrinal formulae. Then he or the catechist must develop and correlate this first instruction in a course of graduated and methodical lessons.

The parish must itself contribute to this Christian *education*. Consciences must be trained and the will directed to Christ ; all to be achieved through the help of grace. In order that interior piety may be cultivated and formalism avoided, religious practice must always be inspired by true doctrine.

Mgr Roberti read out the principal suggestions on this subject sent by the regional or national congresses. The parochial system and its necessity is recognised chiefly in those countries, such as Mexico, where education is aggressively secular. It is also understood in the more favourable atmosphere of Spain, and the fourth national congress decided to promote the creation of parochial schools for religious teaching. Many reports received by the Congregation of the Council stress the need for and lack of parental support.

Abbé Bissonnier made a moving appeal on behalf of defective children whose religious training is so often neglected.

A young Italian priest wanted confirmation to be conferred at a later age and only on those adolescents who have regularly attended a lengthy catechism course. His Eminence Cardinal Bruno rose to counter this solution, which he declared to be useless. In dioceses where it was the rule, many adolescents did not get confirmed at all.

B. Adolescents. — Mgr Pinson, bishop of Saint-Flour, brought up the difficult question of the instruction of the adolescents of the parish, or, to put it another way, the problem of the catechism of perseverance. His speech opened with some rather depressing remarks. In many of the dioceses of France, the perseverance classes did not exist, or if they did, were poorly attended. As a remedy for this state of things, the speaker dwelt on the need for adaptation to the psychology of the adolescent and for religious truths to be presented historically or liturgically. He also suggested a synthetic treatment. As for young people from 15 to 18, the specialised Catholic Action Movements prepared them for leading a ' dynamic ' Christian life in their environment.

Mgr Roberti next read the international documentation showing that, in many countries, the perseverance catechism classes are neglected. Here and there, the lack is supplied to a certain extent by organisations such as patronages, study circles, etc., and courses in preparation for marriage, etc...

Two other speakers added some good points to Mgr Pinson's paper.

In his analysis of adolescent psychology, the speaker had not dealt with the attraction of friendship at this age. The Reverend Nicolau, S. J., professor at Granada, wished that young people could be told of the friendship of Jesus Christ and of devotion to the Sacred Heart.

Abbé Colomb, diocesan director of religious education at Lyons, followed him at the tribune. " It is, " he said, " impossible to solve the problem of the perseverance catechism if one only takes into consideration the religious instruction of adolescents from 12 to 14. The idea must be established in

the minds of the public that religious teaching begins at least with school attendance and continues for the same length of time." He then told of the experiment carried out in a dechristianised parish in Lyons. With the help of lay catechists, a series of catechism courses was undertaken for children of from 6 to 7, 8 to 9 and 9 to 10. After 10 the course was divided into two, boys and girls being taken separately, so that there were two courses for children from 10 to 11, 11 to 12 and 12 to 14. The results were encouraging. In 1946, the parochial catechism class was only attended by 60 children of 9 to 12; in 1949 (one year after the inauguration of the series of courses), there were 188 children of whom 75 were between the ages of 6 and 9.

III. — PRIMARY AND SECONDARY SCHOOLS. — Having dealt with the parish, it was now the turn of the school. Canon Beckers, diocesan inspector of Malines, told of the religious teaching given in the Belgian schools. He described the relevant legislation in force and the requisite qualities of the catechists and spoke of what has been done in Belgium for their training. He also went into the problems of time-tables, methods, and manuals. He ended by mentioning the indispensable out-of-school helps for the success of the school work: the collaboration of parents, parish and youth movements.

Following Canon Beckers' speech, the audience were informed on the subject of school legislation in various countries. Once more, emphasis was laid on the responsibility of parents in those in which atheistic laicism held sway. In others, the training of religious teachers left much to be desired.

The Reverend Father Bless, S. J., made some suggestions which were well received as to religious teaching in the secondary schools. What is required for adolescents is a synthetic view, christocentric teaching which is adapted to their psychology. On this point, the speaker gave a warning against a 'naturalistic' psychology. The presentation of the Christian message must above all be in harmony with its content.

According to the information from various countries, religious education appears to be particularly deficient in the secondary schools category of professional and technical schools.

IV. ADULT RELIGIOUS EDUCATION. — This important subject was treated principally from the point of view of the instruction of *converts*. In what way should non-Catholics be attracted, instructed, taught how to pray? These were the questions which the Reverend Father Heenan, Superior of the Catholic Missionary Society of England, dealt with in his speech, which ended with a statement on the work of the "Catholic Evidence Guild."

It is to be regretted that the means employed for the instruction of the faithful were barely mentioned. The Sunday sermon (in a few countries), the explanation of a point of doctrine on the occasion of marriage, burial or the chief Feasts, bible weeks, study circles (United States), parochial missions, conferences, tracts... The outlook was not encouraging; on the one hand, Christians follow the seductions of the world surrounding them; on the other, the clergy, owing to lack of training or zeal, do not provide the nourishment which their flock needs.

In the course of the discussions relative to the education of children and adolescents, the co-operation of parents, so necessary and so hard to obtain, was often mentioned. However, it was made clear that it is not so easy to bring adults together and interest them in their own religious training. If a group of husbands, or of wives, is formed, it does not always follow that they will work together in the home on the required lines. These facts moved Father Ranwez, S. J., to make a suggestion which would solve two problems together: He declared that the family associations which are being formed nowadays make it possible to unite the religious teaching of children with that of their parents. At parents' meetings, with the help of printed matter, their instruction can be carried on so as to render them capable of helping in the teaching of their children and so collaborate in the task of school and parish.

V. THE TRAINING OF CATECHISTS: PRIESTS, RELIGIOUS AND LAY FOLK. — The eminent German catechist, Fr. Clemens Tilmann of the Oratory, recalled Our Lord's methods of teaching: the end in view, the starting point, the method of procedure, the appeal to memory, and above all, the use of all the faculties so that the teaching should lead to the living of a new life. The catechist should imitate the Divine Master.

The catechist of the future must possess certain qualities: a living faith, an open mind, love of youth and an understanding of the requirements of each age, besides a talent for teaching. These gifts are not enough; there must be, too, a profound knowledge of dogma, Scripture, moral, liturgy, history, a solid knowledge, but one directed towards handing on the Christian message. Spiritual and ascetic training will ensure that all this knowledge shall live. Furthermore, skill in pedagogy must be ensured by courses in psychology and pedagogy and by practical work.

On the next day, Mgr Urbani's report supplemented that of Fr. Tilmann. He spoke of the direct or indirect collaboration of laypeople in evangelisation.

After Fr. Tilmann, Mgr Roberti read the suggestions sent by the national congresses. Everywhere there is the hope that there will be progress in the training in catechetics of priest, religious and lay catechists.

Various delegates gave accounts of the steps that have been carried out. Mgr Decking of Munster told of the catechists' school in his diocese; the professor of catechesis in the seminary at Trèves spoke of the training of seminarists; Canon Elchinger of Strasburg of what he had done for teachers.

On the same subject, mention must be made of an important speech by the Abbé Coudreau concerning the creation of a higher Institute of catechesis as part of the Catholic Institute of Paris. *La Croix* of the 17 October 1950 has publicised this scheme.

VI. INSTITUTIONS FOR PROMOTING RELIGIOUS EDUCATION. — The necessity for collaboration between religious teachers and the diocesan, national and international schemes is being recognised widely.

Mgr Joseph Hlawati, director of the *archdiocesan office* at Vienna, described the working of his Centre: the organisations for personal and juridical affairs, catechesis, and general education.

Several countries recognise the importance of diocesan secretariats, Spain, for instance. In Italy, Mgr Pizzoni, a wellknown catechist, has formed an interdiocesan centre at Perugia; another exists at Genoa. But Italy, like many other countries, has not as yet a national centre.

From the catechistic point of view, these centres, whether diocesan or national, will contribute largely to the demand for and judicious use of excellent didactic material, as pointed out on the last day by His Excellency Mgr Barbieri, archbishop of Montevideo.

The delegates had the pleasure of seeing and hearing His Excellency Mgr O'Hara, bishop of Kansas in the United States. The splendid activity of the *Archconfraternity of Christian Doctrine* in the United States owes its existence to a great extent to the zeal of this prelate. Mgr O'Hara described what the Archconfraternity is doing for the religious education of children, adolescents and young people attending the State schools, for the education of adults, for training parents in catechesis and for the instruction of non-Catholics. This organisation should give a fine example for others.

VII. IMPRESSIONS OF A DELEGATE. — Those attending the congress will bear gratefully in mind the devotion of Mgr Roberti, Mgr Morino, Don Salvestrini and the other organisers.

No very profound work could be expected from such a vast gathering with so wide an agenda before it. But the congress has helped very greatly to form and maintain profitable contacts. In this way, it presented us with a number of converging signs either of progress made or of gaps to be filled.

The summary of the reports which we have just given attests an immense progress, notably in methodology. But there are some objectives which seriously claim the attention of catechists. Here are a few:

1. *To promote the religious instruction of certain classes generally neglected:* amongst the children, the defectives, the adolescents not attending school, the pupils of technical and professional schools; and also, speaking generally, adolescents who have left school and adults.

2. *To establish an overall plan for religious instruction* with regard to the part which should be played by each section of society (family, parish, school, associations) and the end to aim at for each age.

3. *To promote catechetical instruction in seminaries* (in which it is too often lamentably neglected), houses of studies for religious, schools for catechists...

4. *As concerning catechetical discipline*, the work should be carried on, not from an encyclopaedic point of view, but as an *organisation based on a profound knowledge of the Christian message and of natural and supernatural psychology and sociology*.

5. *To educate the public to play its part and also at the same time to work for a more efficient organisation* (by the creation of centres, the encouraging of international contacts, etc.)

VIII. THE EXHORTATION OF THE SOVEREIGN PONTIFF. THE AIM OF CATECHESIS; THE SANCTIFICATION OF THE WORLD. — On the morning of

Saturday the 14th October, several coaches transported the delegates to Castelgandolfo where His Holiness Pius XII spoke to them in a fatherly way.

The Holy Father declared that the Holy Year would not deserve its name in all fulness did it not communicate a new striving towards sanctity to Christians. This progress should be looked for not so much in laws and decrees as in a deeper understanding of the Christian message. Hence the importance of religious education. What is to be taught ? And how ?

“ Religious education, ” said the Holy Father, “ should contain, as We have said, the whole doctrine of the Church : dogma, moral precepts, divine worship. Above all the instruction of adults should give first place to knowledge of God, Christ and His Divinity, the Church as the work of Christ. These three points, well and thoroughly taught, either in schools or in public assemblies, render more comprehensible all the other truths.

“ In spite of their difficulty, they must be taught, regard being had to the age, intelligence and intellectual background of the audience. With adults and in higher institutes, one can — and sometimes should — treat of matters of daily life, subjects of religious philosophy and also the questions raised by the impact of the natural and historical sciences on Holy Scripture.

“ As to the method, a lively manner, with plenty of examples and comparisons, will fix attention. ”

These directions as to the subject and method of teaching show what the Holy Father hopes from the catechists themselves :

“ Our words, ” he went on, “ indicate the qualities which the religious teacher should possess. His profession by nature and aim is a supernatural one. It requires a solid faith, assiduous prayer (We will not dwell on this lest We should wound), a confident manner, a holy cunning. The teacher will guard against despising the intelligence of the little ones and the illiterate, against underestimating their magnanimity of soul, the infused gift of faith, the grace given liberally to all by God, the light of supernatural truth and the trend of their mind towards heavenly things.

“ It is also necessary to have a knowledge of other things. The catechist greatly deceives himself if he thinks that a little knowledge is sufficient for the instruction of uncultured minds. On the contrary. Indeed his duty leads him to explain the chief truths of our faith and make them understood by those with their intelligence unawakened and unprepared. Now it is only a real knowledge of psychology which will enable him to understand the capabilities of his listeners and to respond to their needs. ”

The Holy Father took a paternal farewell of his visitors, exhorting them to make the mission of catechists better esteemed.

G. DELCUVE, S. J.

INDEX

AUTHORS

ARNOLD, F. (Tübingen, Germany). — <i>The Act of Faith, a Personal Commitment</i>	251
— <i>Modern Conditions, an Obstacle to the Understanding of Christianity</i>	337
BAAS, É. (Strasburg, France). — <i>The State Denominational School. Its Qualities and Defects</i>	42
BEAUDUIN, Éd. (Liège, Belgium). — <i>The Secularizing Influence in the Neutral Official Schools</i>	15
BISSONNIER, H. (Paris, France). — <i>The Religious Education of Defective Children</i>	297
BLESS, W., S. J. (Maastricht, Holland). — <i>The Dutch Catechism of 1948</i>	493
BRAUN, H. S., O. F. M. Cap. (Innsbruck, Austria). — <i>Summer Schools or « Working Weeks » for University Students During Vacation</i>	214
BRETAGNE, G. DE, O. M. I. (Ottawa, Canada). — <i>The History of the Catechesis</i>	363
— <i>History of the Catechism Text-Book</i>	470
BÜHLMANN, W., O. F. M. Cap. (Friburg, Switzerland). — <i>Christian Terminology in Missionary Countries</i>	610
BURCKLE, J. (Strasburg, France). — <i>The Catechism of the Strasburg Diocese</i>	513
CANCELADO, S. (Bogota, Columbia). — <i>The Secularizing Influence in the Neutral Official Schools</i>	21
CAREY, Rt. Rev. W. (Eastborne, England). — <i>Observations on the Religious Formation of State Schools Pupils</i>	134
COLOMB, J., P. S. S. (Lyons, France). — <i>The Inner Milieu of the Catechism Course</i>	351
— <i>Progressive Catechism Manuals</i>	549
CRICHTON, J. (Harvington, England). — <i>The Abbreviated Catechism with Explanations</i>	511
DANIEL, Y. (Paris, France). — « <i>Catechism</i> » <i>Books and Milieux</i>	539
DAWSON, Ch. (Oxford, England). — <i>The Study of Christian Culture as a Means of Education</i>	171

DELBECCO, X. M. (Liege, Belgium). — <i>The Religion Course as a Preparation for Catholic Action</i>	161
DELCUVE, G., S. J. (Brussels, Belgium). — <i>State Schools and Christian Training. A Survey</i>	223
— <i>A Necessity for the Normal Efficacy of Religious Education; Confirmation at the Age of Reason</i>	305
— <i>Teaching the Catechism. Conclusions</i>	457
— <i>The Catechism Text-book. Conclusions</i>	619
— <i>Report of the International Catechistic Congress held at Rome 10-14th October, 1950</i>	639
LONEUX, A. DE (Brussels, Belgium). — <i>The Secularizing Influence in the Neutral Official Schools</i>	18
DERKENNE, F. (Meudon, France). — <i>The Use of Gesture in the Religious Education of Children</i>	402
DE VISSCHER, P. (Louvain, Belgium). — <i>The Spirit of UNESCO</i>	47
DRINKWATER, F. H. (Dudley, England). — <i>Observations on the Religious Formation of State Schools Pupils</i>	139
— <i>Home-made Catechisms</i>	417
D'SOUZA, J. G., S. J. (Madras, India). — <i>Catholic Education in New India</i>	97
FACKLER, J. (Augsburg, Germany). — <i>The State Denominational School. Its Qualities and Defects</i>	39
FARGUES, M. (Paris, France). — <i>For and against Religions Instruction</i>	256
— <i>Catechism Recitatives</i>	605
FERNÁNDEZ, J. R. (La Paz, Bolivia). — <i>The Secularizing Influence in the Neutral Official Schools</i>	19
FRENETTE, The Rt. Rev. É. (Québec, Canada). — <i>The State Denominational School. Its Qualities and Defects</i>	45
FITZPATRICK, Ed. A. (Milwaukee, U. S. A.). — <i>The Highway to Heaven Series</i>	577
GARRONE, His Grace the Most Rev. G. M. (Toulouse, France). — <i>What ought a Catechism to contain?</i>	593
GATHELIER, M ^{me} (Paris, France). — <i>Individualized Teaching of the Catechism</i>	393
GILLET, P. (Brussels, Belgium). — <i>Influence of Courses in Religion in Neutral Schools</i>	32
GREER, Rt. Rev. W. (Manchester, England). — <i>The « Student Christian Movement » and the Religious Education in Secondary Schools in Great Britain</i>	196
GUITTON, J. (Dijon, France). — <i>Christian Humanism</i>	146
HAEFNER, J. (Cologne, Germany). — <i>A Manual which Reveals New Tendencies in Religious Teaching in Western Germany</i>	208
HOFINGER, J., S. J. (Ho-pé, China). — <i>Our Message</i>	264
HORAN, E. (Chicago, U. S. A.). — <i>Catechisms with Study Lessons</i>	554
HÜSSLER, J. (Basel, Switzerland). — <i>The Basle Diocesan Catechism</i> ..	498

JANSEN CRON, H., S. J. (Cologne, Germany). — <i>Sense of Responsibility and Spirit of Initiative in the « Neudeutschland » Youth Movement</i>	217
JOSEPH, M. K. (Auckland, New Zealand). — <i>The Secularizing Influence in the Neutral Official Schools</i>	23
JUNGSMANN, J. A., S. J. (Innsbruck, Austria). — <i>Theology and Kerugmatic Teaching</i>	258
KELLY, J. E. (Washington, U. S. A.). — <i>The Revised No. 3 Baltimore Catechism</i>	505
KNIAZEFF, A. (Paris, France). — <i>Secular Schools and Russian Youth</i> ..	25
LANQUETIN, A. (Paris, France). — <i>The Secularizing Influence in the Neutral Official Schools</i>	10
— <i>First Steps in Teaching Religion in dechristianized Rural Districts — « Catechism » Books and Milieux</i>	204
LECLERCQ, J. (Louvain, Belgium). — <i>Imparting a Liking for Religion and Christianity</i>	539
LEFEBVRE, X., S. J. (Paris, France). — <i>Catechism in the School</i>	154
LE MOAL, P. (Paris, France). — <i>Constitutional Temperaments and Religions Feeling</i>	409
MARY CARMELA, Sister (Globe Point, Australia). — <i>Can We Make Prayer Live ?</i>	281
MARIE HILDA, Sister (Glasgow, Great Britain). — <i>Religious Education in Home and School Based on Psychological Development</i>	426
MARIE-IMMACULÉE, Sister (Nicolet, Canada). — <i>A French-Canadian Catechetical Methodology : Booklets and Workbooks for Pupils</i>	293
MARY IMELDA, Sister (Loretto, U. S. A.). — <i>The Living My Religion Series</i>	585
MCCAUGHEY, J. D. (London, England). — <i>The Crisis of the University in Great Britain</i>	568
MISSIONARY ORGANIZATION, A (Paris, France). — <i>Christian Instruction in a Missionary Sector of the Suburbs of Paris</i>	66
MOELLER, Ch. (Brussels, Belgium). — <i>The Christian Teaching of Literature and History</i>	383
— <i>Jubilee and Teaching of Religion in 1951</i>	187
MONTANARI, F. (Genoa, Italy). — <i>Influence of Courses in Religion in Neutral Schools</i>	633
— <i>Observations on the Religious Formation of State Schools Pupils</i>	35
MWEREKANDE, G. (Nyakibanda, Ruanda). — <i>Towards a Christian Humanism in Ruanda</i>	140
NICOLET, J. (Ruwenzori, Uganda). — <i>The Gospel and African Customs</i>	129
NOIRJEAN, R. (Tavannes, Switzerland). — <i>The New Little Catechism of the Basle Diocese</i>	346
NOSONGO, G. (Rome, Italy). — <i>Observations on the Religious Formation of State Schools Pupils</i>	524
	142

OLIVIER, Cl. (Belgium). — <i>The Unskilled Workers Milieu and Evangelization</i>	341
PACHECO, J. M. (Bogota, Columbia). — <i>The Secularizing Influence in the Neutral Official Schools</i>	20
PIESCHACÓN, J. E. (Bogota, Columbia). — <i>The Secularizing Influence in the Neutral Official Schools</i>	20
PIHAN, J. (Paris, France). — <i>Religions Formation in Youth Movements and Those for Children</i>	435
PLAQUEVENT, J. (Saint-Ignan, France). — <i>Difference of Sex and Religious Instruction</i>	287
QUINET, Ch. (Paris, France). — <i>The Unified Catechism in France</i> ...	517
RAILLON, L. (Paris, France). — <i>The Environment of the Child</i>	333
RANWEZ, P., S. J. (Brussels, Belgium). — <i>Religious Formation and the Family</i>	371
— <i>Teaching the Catechism. Conclusions</i>	457
— <i>The Catechism Text-book. Conclusions</i>	619
REID, J. C. (Auckland, New Zealand). — <i>The Secularizing Influence in the Neutral Official Schools</i>	21
RÉTIF, L. (Colombes, France). — <i>From Catechism to Catechumenate</i> ..	378
ROGGENDORF, J., S. J. (Tokyo, Japan). — <i>Religion in the Japanese State School</i>	107
ROONEY, Ed. B., S. J. (New-York, U. S. A.). — <i>The Relation of Religion to Public Education in the United States</i>	80
SIMON, P.-H. (Friburg, Switzerland). — <i>The Problem of School Environments in France</i>	54
TILMANN, Cl. (Munich, Germany). — <i>The New German Catechism</i> ..	531
VANRAEPENBUSCH, B. (Brussels, Belgium). — <i>The Secularizing Influence in the Neutral Official Schools</i>	14
VAN WING, J. S., J. (Brussels, Belgium). — <i>African Mentality and the Secular School</i>	125
WESTHOFF, P. (Cologne, Germany). — <i>Towards Greater Freedom for Schools in Germany</i>	73
WILLAM, F. M. (Andelsbuch, Austria). — <i>Catechism Teaching by Exposition</i>	599
— <i>The Importance of Questions</i>	603
— <i>Adapting the Catechism to the Mentality of the Child of Today</i>	617
YOURIEFF, V. (Paris, France). — <i>The Orthodox Church and the Religious Education of Its Young Members</i>	199

SUBJECTS

Adaptation. — 1. *Psychological adaptation.* — Adaptation of the *religious education*: to constitutional temperaments: 281-286; to the difference of sex: 287-292; to psychological development: 293-296; to personal dispositions: 393-401; to religious needs: 305-332. — Adaptation of the *catechism text-books*: Holland: 496; Baltimore: 509; England: 511-512; Strasburg: 516; Basle (small catechism): 528; Germany: 536. — Graduated series: 549-553, 554-567, 568-576, 577-584, 585-590.

2. *Sociological adaptation of catechisms and manuals.* — Adaptation to a social class: 204-207; to a country: 509-510; to a religious environment: 528-529; to modern environment: 333-336, 208-209, 617-618; to religious events: 633-638. — Conclusions:

See: *Personal, Psychology, Vocabulary.*

Adults. — See: *Institutions (Educational).*

Africa. — African mentality and the secular school: 125-128. — The Gospel and African customs: 346-350.

Australia. — Can we make prayer live?: 426-434.

Austria. — Summer schools or "Working Weeks" for university students during vacation: 214-216. — Work in progress; prevailing tendencies: 491-492.

Belgium. — The secularising influence in the neutral official schools: 14-19. — Influence of courses in Religion in neutral schools: 32-35. — The religious formation of State schools pupils: 134-138.

Bolivia. — The Secularizing influence in the neutral official schools: 19-20. — Catechetical revival: 484.

Canada. — The State Denominational school. Its qualities and defects: 45-46. — A French-Canadian catechetical methodology: "Aux Petits du Royaume": 585-590.

Catechism (institution). — The history of the catechesis: 363-370. — From catechism to catechumenate: 378-382. — Religious education in the Orthodox Church: 199-203. — The "Student Christian Movement" and the religious education: 196-198. — See: *Contents Education, Methods, Parish.*

Catechism (text-book). — 1. *Old or new text-books.* — History of the text-book: 470-476. — Work in progress; prevailing tendencies: 485-492. — Catechism of: Holland: 493-497, Basle: 498-500, Baltimore: 505-510, England: 511-512, Strasburg: 513-516, France: 517-523, Basle (small catechism): 524-530, Germany: 531-538, India: 481-483, Bolivia: 484. — Catechisms with sociological adaptation: 539-548. — Progressive catechism manuals: 549-553, 554-567, 568-576, 577-584, 585-590.

². *Principles with a view to further progress*: 593-632.

Catechists (Lay). — 1. *Training*: England: 477; India: 478. — See: report of the congress (Rome): 642-643. — 2. *Activity*: at the neutral State school in Belgium: 31-35. — See: *Educators*.

Catechumenate. — See: *Catechism (institution)*.

Catholic Action. — The religion course as a preparation for Catholic Action: 161-170. — Specialized Catholic Action: 450-454.

Chile. — Catechism text-books: 490.

Christ. — Christocentrism: 261. — Christology: 261, 267-270. — See: *Contents*.

Church. — Teaching on the Church: 262, 270-271. — See: *Contents*.

Columbia. — Deficient religious training of the instructors: 20-21. — Catechism text-books: 488.

Confirmation. — See: *Sacraments*.

Congress. — The international catechistic congress (Rome, october 1950): 639-644.

Contents of religious teaching. — 1. *Of the course in religion.* — The Christian message: 258-263, 264-280, 351-354. — Christian instruction in a missionary sector of the suburbs of Paris: 383-392. — Improvements in syllabuses in India: 480-481.

 2. *Content and arrangement of the text-books.* — *Principles*: 593-598, 622-626. — *Catechism text-books*: Holland: 493-496; Basle: 498-499; Baltimore: 507; England: 512; Strasburg: 515; France: 519; Basle (small catechism): 525-527; Germany: 532-535. — Contents of catechisms with sociological adaptation: 539-548. — Contents of graduated series: 551-553, 556-562, 569-574, 578-589, 585-590. — See: *Spirit*.

Cuba. — Catechism text-books: 489.

Culture. — The study of Christian culture as a means of education: 171-186. — The transmission of a common culture by education: 232-234. — See: *Humanism*.

Denominational schools. — The State denominational school: its qualities and defects: 38-46.

Education. — State schools and Christian education: special issue: No. 1. — The study of Christian culture as a means of education: 171-186.

Educators. — 1. *Choice* of suitable teachers for the teaching of religion in the State schools : 152-153 ; choice of men not up to the standard of learning necessary : 21, 43-44, 141 ; conclusions : 136. — 2. *Shortage of teachers* : 136-138. — 3. *Training* necessary for teaching of religion in the State schools : 142-145. — 4. *Collaboration* : Catholic teachers' alliance in Japan : 121-122 ; family collaboration with other educational factors : 374-377 ; coordinated efforts in India : 483-484. — See : *Family, Parish*.

England. — See : **Great Britain**.

Faith. — The act of faith, a personal commitment : 251-255. — See : *Contents*.

Family. — 1. *Family influence on religious life* : 14, 16, 28. — The family, " the great hope " for the spiritual regeneration of Japan : 119. — The Christian family, Christian social milieu : 356. — The catechetical institution : the family influence : 366-370. — Religious formation and the family : 371-377.

2. *Influence on family* : the ' mothers ' leaflets ' : 547. — Relations of the Youth movement, with the family : 221.

France. — The secularizing influence in the neutral official schools : 11-14. — The State Denominational school. Its qualities and defects : 42-45. — The problem of school environments in France : 54-65. — First steps in teaching religion in dechristianized rural districts : 204-207. — From catechism to catechumenate : 378-382. — Christian instruction in a missionary sector of the suburbs of Paris : 383-392. — Individualized teaching of the catechism : 393-401. — Catechism in the school : 409-416. — The catechism of the Strasburg Diocese : 513-516. — The unified catechism in France : 517-523. — " Catechism " books and milieux : 539-548. — Progressive catechism manuals : 549-553.

Germany. — The State denominational school. Its qualities and defects : 39. — Towards greater freedom for schools in Germany : 73-79. — A manual which reveals new tendencies in religious teaching in Western Germany : 208-213. — Sense of responsibility and spirit of initiative in the " Neudeutschland " Youth Movement : 217-222. — The new German catechism : 531-537.

God. — The true idea of God : 260-261, 265-266. — See : *Contents*.

Great Britain. — The crisis of the university in Great Britain : 66-72. — Observations on the religious formation of State schools pupils : 134-142. — The " Student Christian Movement " and the religious education in secondary schools in Great Britain : 196-198. — Home-made catechisms : 417-425. — " The abbreviated catechism with explanations " : 511-512.

Holland. — The Dutch catechism of 1948 : 493-497.

Humanism. — Towards a Christian humanism in Ruanda : 129-132. — Lack of humanism with its consequences : 140-141. — Christian humanism in religious course : 146-153. — The study of Christian culture as a means of education : 171-186. — The Christian teaching of Literature and History : 187-195.

India. — Catholic education in New India : 97-106. — Catechetical revival in India : 478-484

Institutions (Educational). — 1. *For adults* : see report of the congress (Rome) : 641-642.

2. *Higher grade.* — New Zealand : the secularizing influence of the University : 21-24. — Japan : state of chaotic confusion : 111-113. — Summer schools or " working weeks " for University students during vacation : 214-216

3. *Training schools.* — The secularizing influence of the neutral training school : 17-19.

4. *Secondary.* — The secularizing influence in the neutral official schools : 15-19. — Influence of courses in religion in neutral secondary schools : 35-37. — Secondary schools in Japan : 110-111. — The " Student Christian Movement " and the religious education in secondary schools of Great Britain : 196-198. — Religious education in secondary schools (report of the congress, Rome) : 641.

5. *Primary.* — The secularizing influence of the neutral official schools : 11-15. — Primary schools in Japan : 110. — Religious education in primary schools (report of the congress, Rome) : 641.

See : *Catechism (institution), Contents, Parish, Text-books, Youth Movements, Family, Methods.*

Instruction (Religious). — For and against religious instruction : 256-257. — The religious instruction ought to take life as its starting point : 148-150, 204-205 ; to take supernatural life as its starting point : 326-328 ; to take the examples of the Christian life as its starting point : 595-596. — The religious instruction ought to lead up to sacramental and Christian life : 151-153, 159-160, 205-207, 590. — See : *Catechism (institution), Contents, Institutions (Educational), Methods, Parish, State schools.*

Ireland. — Work in progress ; prevailing tendencies : 490-491.

Italy. — Influence of courses in religion in neutral schools : 35-37. — Observations on the religious formation of State schools pupils : 140-145. — The international congress held at Rome 10-14th october 1950 : 639-644.

Japan. — Religion in the Japanese State school : 107-124.

Kerugmatic. — Theology and kerugmatic teaching : 258-263. — Our message : 264-280. — See : *Contents.*

Legislation. — 1. *Educational legislation*: of various countries: South America: 19-21; Russia: 26-28; Belgium: 32, 135; Italy: 35-36; Switzerland: 40; Alsace: 42; U. S. A.: 80-82; Germany: 73-79; Japan: 108-113; various countries: 135-138.

2. *Recent projects and debates on the subject of the school*: France: 54-65; Germany: 73-79; U. S. A.: 80-96; India: 97-106; Japan: 107-124; Africa: 125-132.

Lesson (Structure of the) in text-books. — *Principles*: 599-602, — *Structure of the lesson in some catechism text-books*: Holland: 495; Basle: 499-500; Baltimore: 507-508; England: 512; Strasburg: 515-516; France: 519-520; Basle (small catechism): 527; Germany: 535-536; *in some series*: 547-562, 572-575.

Mass. — Instruction on the mass; in a missionary sector of the suburbs of Paris: 389-392; in a school of Paris: 413-414.

Materialism. — Virulent materialism in neutral State schools: France: 11-14; Belgium: 14-15, 33; New Zealand: 21-24; Russia: 28-30.

Methods. — 1. *Arouse interest, take life as starting point*: 148-150, 154-160; 204-205. — 2. *Inductive and progressive method*: 151-153. — 3. *Organic method*: teach the internal unity of the Christian doctrine: 414-415, 586-588; see also: *Contents*. — 4. *Narrative or biblical method*: in a missionary sector of the suburbs of Paris: 383-392; in a school: 413-416. — 5. *Illustrative method*: 430-434, 568-576.

6. *Activity methods*: associate the pupil in an active manner with the lesson: 151. — Study groups: 197, 202. — Individualized teaching of the catechism: 393-401. — The use of gesture in the religious education of children: 402-408. — Home-made catechisms: 417-425. — Can we make prayer live? 426-434. — Above all foster the activity of God's grace: 415. — Text-books and activity methods: 554-567, 568-576, 577-584, 585-590.

7. 'Aesthetic' method (rouse aesthetic activity): use of Christian archaeology in the religious course: 633-638.

8. *History*: improvement of methods in India: 478-481.

Milieu. — 1. *Influence of the surroundings*. — General view: 333-336. — Influence of the school: 10-24, 31-37, 38-46. — Influence of the modern dechristianized environment: 43-44, 337-340, 341-345, 346-350. — Influence of the supernatural milieu: 351-359, 363-370, 378-382. — See also: *Family*.

2. *Influence on a milieu*. — The neutral State school influenced by the modern environment: 227-229; by the course in religion: 31-37; by the personal action of the teacher: 45.

Morals. — Teaching: 262-263, 277-280. — See: *Contents*.

New Zealand. — The secularizing influence in the neutral schools : 21-24.

Obstacles. — See : *Milieu*.

Parish. — The course in religion at the State school makes possible various contacts of the parish with the homes : 34. — School curriculum not sufficiently incorporated into the life of the Church : 41. — The parish, Christian social milieu : 357-359. — Parish and religious education of children and adolescents : 639-641. — See : *Catechism*.

Personal. — Sense of responsibility and spirit of initiative in the "Neudeutschland" youth movement : 217-222. — The act of faith, a personal commitment : 251-255. — Confirmation and commitment : 315-323. — The family, main-spring of the personality : 371-373. — Individualized teaching of the catechism : 393-401. — The personal approach in prayer-teaching : 426-430. — Personal education in youth movements : 435-456.

Programmes. — The primary school programme directed towards technical and utilitarian training : 11. — For the syllabuses of religious instruction, see : *Contents*.

Psychology (Religious). — 1. *Various essays* : constitutional temperaments and religious feeling : 281-286 ; difference of sex and religious feeling : 287-292 ; child : 13-14, 355-356, 410-412, 551-553. — 2. Religious education based on psychology : 293-296 ; the religious education of defective children : 297-304 ; religious education based on religious psychology : 305-332. — 3. *The need for psychology* : 142-145. — See : *Adaptation, Catechism (text-book)*.

Rationalism. — See : *Secularism*.

Rhythm. — Catechism recitatives : 605-609, 481.

Ruanda. — Towards a Christian humanism in Ruanda : 129-132.

Russia. — Secular schools and Russian youth : 25-30.

Sacraments. — Instruction on the sacraments : 262-263, 272-276. — A necessity for the normal efficacy of religious education : confirmation at the age of reason : 305-332. — The sacramental and liturgical expression of a truth of faith : 594-595. — See : *Contents, Mass*.

Scientism. — Scientism and religious education : 11-30. — See : *Secularism*.

Secularism. — The secularizing influence in the neutral official schools : 10-24. — Secular schools and Russian youth : 25-30. — Explanation of State neutrality in India : 103-105. — Secularism in the Japanese State school : 113-118. — African mentality and the secular school : 125-128. — See : *Materialism, State school*.

Spain. — Work in progress ; prevailing tendencies : 485-488.

- Spirit.** — 1. *Spirit of great institutions*: UNESCO: 47-53.
 2. *Spirit and aims of the course of religious instruction*: Christian humanism: 146-153; imparting a liking for religion and Christianity: 154-160; the religion course as a preparation for Catholic Action: 161-170; spirit of progressive catechism manuals: 551-553.
- State schools.** — State schools and Christian education: special issue: No. 1, Part 1: inquiry concerning the environment; recent projects and debates on the subject of the school: 10-132. — Part 2: the religious education of State schools pupils: 134-238.
- Stepping stones.** — See: *Milieu, Psychology*.
- Switzerland.** — The State denominational school. Its qualities and defects: 39-42. — The Basle diocesan catechism: 498-500. — The little catechism: "Listening to God": 524-530.
- Text-books.** — A manual which reveals new tendencies in religious teaching in Western Germany: 208-213. — Text-books which appeal to the intellect alone: 568. — See: *Catechism (text-book)*.
- Unesco.** — The spirit of Unesco: 47-53.
- United Nations.** — The spirit of UNESCO: 47-53. — Enquiry commissions to three African countries: 125-126.
- United States.** — The relation of religion to public education in the United States: 80-96. — The revised No. 3 Baltimore catechism: 505-510. — Catechisms with Study Lessons: 554-565. — The Living My Religion Series: 568-576. — The Highway to Heaven Series: 577-584.
- Uruguay.** — New catechism text-books: 490.
- Vocabulary.** — *Principles*: Christian terminology in missionary countries: 610-616; 629-630. — *Vocabulary in some text-books*: catechisms of: Holland: 496; France: 520; Basle (small catechism): 527; "The Living My Religion Series": 574.
- Youth Movements.** — Religious formation in youth movements and those for children: 435-456.

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